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THE UNIVERSITY OF ALBERTA

CONCERNS, BELIEFS, AND VALUES OF THREE GROUPS OF SECONDARY STUDENTS, GRADES 9-12.

(C) BY DONALD A. KING

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION.

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

FALL 1986

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled Concerns, Beliefs, and Values of Three Groups of Secondary Students, Grades 9-12

submitted by Donald Arthur King

in partial fulfilment of the requirements for the degree of Master of Education

Ram K. Gupta
(Supervisor)

Date: April 28, 1986

ABSTRACT

The present study sought to compare the concerns, beliefs, and values of 284 high schoolers in grades 9-12 in three urban Saskatchewan high schools: public, Roman Catholic separate, and private denominational.

The design of the research contained three factors: school, sex, and grade, with different levels for each factor. The data were analyzed by ANALYSIS of VARIANCE. The New Youth Research Survey, a self-report instrument developed at the Youth Research Center (now called Search Institute) in Minnesota, was the instrument used in the study.

Factor A: School. School differences were significant on six of the fifteen scales used in this study. They were: National Issues, God Relationship, Religious Participation, Moral Responsibility, God Awareness, and Biblical Concepts.

Factor B: Sex. Sex differences were significant on eight of the scales: Family Unity, Personal Faults, Classrooom Relationships, National Issues, Religious Participation, Moral Responsibility, Meaningful Life, and God Awareness.

Factor C: Grade. Grade differences were significant on two scales: Classroom Relationships, and Moral Responsibility.

Only two-way interactions were examined. They were found significant on four scales. AB interaction (school and sex) occurred on Parental Understanding. AC interaction (school and grade) occurred on Orientation for Change and Human Relations. BC interaction (sex and grade) occurred on Lack of Self-Confidence. In these cases, simple main effects were examined.

Only one of the fifteen scales--Self-Regard--failed to yield significant F for any of the effects under examination.

Additional analysis was carried out in order to assess if unequal male and female sample sizes had affected the first set of results. Cell sizes were made to equal 36, with a total of 108 females and 108 males, and the same analysis was carried out.

Eleven of the 15 scales showed no change in significant differences. They were: Family Unity, Parental Understanding, Lack of Self-Confidence, Personal Faults, Classroom Relationships, God Relationship, Orientation for Change, Meaningful Life, Self-Regard, Human Relations, and God Awareness.

Four scales indicated some changes in significant differences. They were: National Issues, Religious Participation, Moral Responsibility, and Biblical Concepts.

Significant effects were suitably examined and interpreted, specially from the point of view of an educator.

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CHAPTER I

THE PROBLEM

School effectiveness studies and the inferences drawn from them regarding the quality and usefulness of the educational experiences of students have become the centre of attention in educational workshops and literature in the 1980s.

The focus of these studies ranges from clarifying school goals to altering the organizational and professional structure of schools. Together, the various reports urge a fundamental re-examination of administrative, teaching, and organizational strategies used in the schools.

Comparative studies of public and private school effects have been conducted by a few researchers during this time period also. In a nationwide United States study, Coleman (1981, p.159) claimed to have evidence that private schools produce better cognitive outcomes than do public schools with comparable students. Some theorists, such as Erickson (1981), state that private schools are superior to public schools in the area of school climate--the quality of life in the school. However, the reported findings favoring private schools have been disputed by other researchers (Alexander & Pallas, 1983, 1984; Braddock, 1981; Cain & Goldberger, 1983; Conner,

1983; Morgan, 1983; Murnane, 1981; Page & Keith, 1981; Taeuber & James, 1983).

Recent research and articles regarding private schools have examined the quality and equality of education in these schools, the school social climates, the funding of independent schools, and the question of why the parents choose private schools (Breitkreutz, 1984; Edmonds, 1981; Fraser, 1984; Kach, 1984; Larson, 1984; Peters, 1985; Unger, 1984). Bergen (1982) suggests that a review of the literature indicates that issues regarding private schools are definitely in the public consciousness and of great interest to academics and researchers.

Added to the present discussion and debate regarding school effectiveness in general, and public/private school effectiveness in particular, is the criticism by some educators that these studies deal almost exclusively with cognitive aspects of education and fail to explore adequately the affective domain of student concerns, attitudes, or motivation, thus leaving untapped some major resources in providing quality education (Cross, 1984; Nash & Ducharme, 1983; Sizer, 1983; Smith, 1983; Taber, 1984; Yeakey & Johnston, 1985). From this perspective, effective schools should be identified on the basis of how well they meet the emotional, social, spiritual, physical, as well as academic needs of individual students.

It appears, though, that non-cognitive outcomes have begun to receive renewed attention in some of the school

effectiveness literature. Current indications, too, are that the non-academic side of schooling will continue to increase in importance. Serow and Jackson (1983) argue that "geographic mobility, working parents, the high divorce rate, and countless other social trends have meant, in effect, that schools are responsible for a greater share of child socialization than ever before" (p.24).

Most of the effectiveness research has been carried out in the United States and much of it in the elementary schools. In some recent studies, researchers have begun to examine secondary schools, particularly the role of the principal. However, there is a paucity of research findings in the literature with which to explore the elements of effectiveness in Canadian schools, especially at the high school level. Few studies have attempted to compare private, separate, and public high schools in Canada, even though private and Roman Catholic separate school systems exist and flourish in this country along with the public school system.

The lack of Canadian or provincial research data relating to private, separate, and public high schools is evident in Saskatchewan. Although the Saskatchewan government's recent report on education (1984, p.27) contains a comprehensive list of goals dealing with basic cognitive skills, as well as the non-cognitive domain of relating to others and developing a positive life style and self-concept, no consideration is given in the final draft

as to the respective roles of the public, separate, and private schools in attaining these goals. Also, the author was unable to locate any Saskatchewan study which attempted to compare public, separate, and private schools in the province.

Within the context of current discussions regarding school effectiveness studies, the role of private and public schools, and the growing interest in the non-cognitive aspects of school effectiveness, the conduct of a study investigating the concerns, beliefs, and values of students at selected private, separate, and public high schools in a Canadian provincial setting was considered to be both desirable and practicable.

STATEMENT OF THE PROBLEM

The purpose of this investigation, therefore, was to compare the concerns, beliefs, and values of high schoolers in Saskatchewan studying in church-related (Roman Catholic, Protestant) schools with their counterparts in public schools. More specifically, answers to the following questions were sought:

1. To what extent do the expressed concerns, beliefs, and values of students attending three different kinds of high schools--public, separate (Roman Catholic), private (Protestant)--differ?

2. If differences in concerns, beliefs, and values do

exist among the students from the three kinds of high schools mentioned in point one, to what extent are they related to: (a) the school, (b) the sex of the student, and (c) the grade of the student?

3. If church-related schools--separate and private--have a uniqueness in terms of fostering certain values and beliefs, is this reflected in the way students reply to the instrument to be used in this study, the New Youth Research Survey?

SIGNIFICANCE OF THE STUDY

1. The study of the effect of public and church-related high schools on the concerns, beliefs, and values of students has been largely neglected in provincial and national research. The few results that are available have proven to be inconclusive. This study should contribute to the literature on the effectiveness of public and church-related high schools in helping students deal with their concerns, shape their beliefs, and clarify their values.

2. Given the importance of schools in the lives of students, it is expected that the information from this study will be helpful to educators in the following areas:

a) Church-Related Schools. This study should be of interest to educators at church-related schools as they seek to include a religious value orientation in the

educational experience of their students.

b) Public Schools. This study should also be of value to public school educators who have the complex task of serving students with a wide variety of backgrounds and resultant plurality of needs and interests.

c) Gender and Grade Differences. Educators should find this study of assistance in working with male and female students, and with students in various grades.

d) Adolescence. Fresh data regarding the high school age group have been provided which should make a positive contribution to the often contradictory and polarized views about adolescents (Coleman, 1980; Henricks, 1982; Lefrancois, 1981; Manning, 1983; Mitchell, 1975, 1979; Offer et al., 1981; Protinsky & Farrier, 1980; Roll, 1980).

e) Education and Research. The results of the study should assist in providing not only some direction to help facilitate greater effectiveness in teaching, counselling, curriculum development, and general school climate, but also some important information for the emerging body of research investigating public and church-related school effectiveness.

DEFINITION OF TERMS

The items in the scales give the best operational definitions. The scales are described in Chapter III. Basic concepts, as given in the manual for the instrument

(Strommen & Gupta, 1971), are described in the following paragraphs.

CHURCH-RELATED

For the purpose of this study, Roman Catholic schools and schools operated by protestant denominational groups are referred to as church-related schools. They are the schools established under provincial legislation, and joined to the church (Protestant, Roman Catholic) for the enhancement of the work of both and for the advancement of the concerns they have in common. Other terms used for them are separate (Roman Catholic) and private (Protestant).

GRADE

A student was considered to be at a particular grade level if he or she was taking four or more subjects at that level when the sample was drawn.

CONCERNS

A concern indicates the degree to which a young person is troubled or bothered in a certain area of his or her life.

BELIEFS

Beliefs have to do with what a young person holds to exist or not to exist, what is given and what is possible, or what is impossible. It is a belief in the existence, the probability, or possibly of anything.

VALUES

Values are beliefs of a special type. Young people

ascribe relationships that sum up to a positive or negative view (evaluation) of an object that is physical, social, or ideal. These evaluations guide selective attention or behavior and impart moral quality to the process of interaction with the objects. It is a belief that any thing is better or worse, more important or less important.

DELIMITATIONS OF THE STUDY

1. The study was confined to students in four grades, 9-12, in selected public and church-related urban high schools in Saskatchewan.

2. The sample was confined to a total of 284 students.

3. The study was limited by the choice of instrument used.

4. The scope of the study was limited to describing concerns, beliefs, and values as exhibited on the instrument at the time of testing. No attempt was made to measure any change in these areas.

5. Another limitation was that which generally applies to paper and pencil inventories. They may fail to satisfactorily measure intensity of feelings, nor do they indicate whether a belief or value is held behaviorally or only theoretically.

CHAPTER II

A REVIEW OF RELATED LITERATURE

This chapter focuses on some of the relevant research and literature on the variables this study was designed to examine which are believed to have a bearing on the concerns, beliefs, and values of high schoolers, i.e., kind of school, sex, and grade.

Differences Between Schools on Concerns, Beliefs, and Values

The school effectiveness research has been silent in two areas. First, little has been said about how school processes or student outcomes vary in the private and public sectors (Falsey & Heyns, 1984). Most of the work on school effects has centred on differences within the public sector. As several commentators have pointed out, this lack of research comparing the private, separate, and public schools has meant that a rich ground for inquiry has been ignored (Bryk, 1981; Wilkinson, 1976). Also, as the review of literature will indicate, the little comparative research that has been done has mainly been carried out between public schools and one kind of church-related school: the separate school.

The recent inclusion of private and other church-related schools in research (Coleman, et al., 1982; Bibby & Posterski, 1985) has been hailed as adding a new

perspective to the research (Esty, 1984). The present writer expects this study to make a contribution to this new perspective.

Secondly, the research has focused on cognitive school learnings, and very little comment has been made regarding the attitudinal, affective dimension (Galbo, 1983). As several researchers have noted (Bloom, 1981; Campbell, 1974; Goodlad, 1983; Serow & Jackson, 1983; Sonnier, 1982), schools can and do have considerable effects on both the cognitive and affective aspects of a student's life. However, very little is known about how school practices influence the affective domain of students' lives. Consequently, even though the measurement in the affective domain contains more pitfalls than does the measurement in the cognitive domain (Kifer, 1977), it is important that affective responses are measured and not ignored.

An examination of the few studies that have been conducted on the effect different schools have on adolescent concerns, beliefs, and values reveals an unclear picture.

Coleman, Hoffer, and Kilgore (1982) have carried out one of the most recent comprehensive studies of public, Catholic, and non-Catholic private schools. This United States study was commissioned by the National Center for Education Statistics and conducted by the National Opinion Research Center at the University of Chicago. The data were obtained in the spring of 1980 from over 58,000 high

school students on over 600 variables. Eighty-three Roman Catholic high schools and 27 non-Catholic private schools were among the 988 secondary schools which participated in the study. Some of their findings were that students in private schools had better cognitive outcomes, higher levels of self-esteem, and a greater sense of personal control than did students from public schools. Furthermore, it was found that private schools provided safer and more orderly environments than public schools and had superior social climates.

Convey (1984) re-analyzed the data from the Coleman et al. (1982) study to determine whether Catholics who attended Catholic high schools and Catholics who attended other high schools differed in their religious practices and religious self-evaluations, and in their value orientations toward family, community, work, friendship, and children. The data represented 4,570 Catholic students who attended Catholic high schools and 1,669 Catholic students who attended other secondary schools. Two of the findings were: (1) Catholic school Catholics are engaging in formal religious practices at a substantially higher rate than those Catholic students who attend other schools. (2) Catholic school Catholics had higher family orientation scores, valued children and friendships more, and were less interested in having lots of money than were the Catholic students who attended other schools.

Using a combination of original field studies of 27

Catholic schools and statistical analyses of the Coleman, et al. (1982) data, Bryk and Holland (1984) found considerable evidence of a strong sense of social responsibility and standards of personal behavior which values kindness and caring toward others in Catholic schools. There were very few reports of student fights in class, students attending class under the influence of alcohol or drugs, students ridiculing other students, and excessive absences or tardiness.

Grant (1982) reported that his intensive study of a small number of public and private schools produced findings that were congruent with those of Coleman et al. (1982). In the private schools he found elements of a stronger positive ethos with an orientation toward valued intellectual and moral virtues.

An in-depth look at the philosophies, special emphases, and atmospheres that prevail in United States Catholic secondary schools was conducted by Search Institute for the National Catholic Educational Association. Benson, Williams, and Yeager (1984) report that this survey of 910 Catholic high schools showed that these schools are: (1) maintaining a positive school climate conducive to a focus on learning; (2) offering academic programs of high quality; and (3) providing a rich and varied education in religion and values.

His study of public and private schools in Canada and the United States has led Erickson (1981) to conclude that

there are superior social climates in private schools. Although it is difficult to pin down a definition of "social climates", Morgan (1983) through his research found that in private schools it is their great sense of tradition, and in the case of religious schools, their sacred character--characteristics that cannot be easily reproduced in public schools--that help define school climate and affect student behaviors.

The "school environment" was emphasized by Feather (1975) in his discussion of the results of his study of the impact of schools on student values in Australia. Using the Rokeach Value Survey, he asked some students to rank the terminal and instrumental values in regard to self, and to rank them again in the order they thought their schools emphasized them. Values tended to match more closely in independent schools than in state schools. He underscored that influence attempts were more likely to be effective when the school provided a relatively constant and self-contained environment, and when a declared emphasis on values is reinforced in various ways within the school. However, when students from independent and state schools were compared in regard to how they ranked each terminal and instrumental value for themselves, very few differences were found. Feather concluded that Australian schools in general were not having a large impact on student values.

In the case of a specific value area, Bardis (1975) discovered differences among college students' attitudes to

abortion. Abortion scores correlated negatively and significantly with religious services attended and amount of Catholic education before college.

Silvino (1975) used a twelve item open-ended questionnaire to elicit a variety of value or value-related statements from elementary school children in two parochial and two public schools. The results showed that parochial school children scored significantly higher in areas of religion, pleasure, ethics, independence, service, harmony, and dignity.

In an earlier study, Prince (1959) found significant value differences between public and parochial school children. The latter were generally more traditional in outlook, with their values reflecting Puritan morality, the work-success ethic, individualism, and future-time orientation. Moreover, in the parochial schools, teacher values were found to be very similar to pupil values, or if values are already set, the school tends to reinforce the existing pattern of values.

In a different kind of study, Silber and Reilly (1985) surveyed the spiritual and religious concerns of the hospitalized adolescent in order to correlate the responses with a number of variables, including the type of school. The patients were from public, parochial, and private schools. They found that spiritual beliefs and concerns were stronger in Catholics than Protestants, and in parochial school students than in public school students.

These authors concluded that the belief in God and the participation in religious activities are dependent on a very profound social-cultural learning, and are not dependent on a particular illness.

Other studies, however, have revealed conflicting information. Pearman (1975), for example, found that high school students in Catholic schools scored significantly lower than their counterparts in public schools on the religious value scale of the Allport, Vernon, and Lindzey Study of Values instrument. He concluded that the low Religious scale value for Catholics was not anticipated, particularly considering the time and money devoted to religious training within the Catholic educational system.

A Roman Catholic study of six of its high schools in Youngstown, Ohio, produced results that were equally unexpected. Bonnot (1981) reports on a longitudinal study that used the Youth Research Survey in 1974 and 1978 to examine the concerns, beliefs, and values of the same students as entering freshman and then again as graduating seniors. In sum, Youngstown's 1978 seniors emerged on the findings as healthy and well-balanced human beings, honest, possessing a good self-image, holding a good value system, and projecting a sensitive social conscience, but also as individuals lacking a sharp sense that there is something special about being a Christian. On the basis of the general low scores on one or another significant religious variable, one would have to conclude, the author argues,

that Catholic schools are making little difference to the specifically religious commitment of their graduates.

Similarly, a British study of three Catholic comprehensive and one local authority schools by Hornsby-Smith and Petit (1975) revealed analogous findings. The authors found significant differences in attitudes, values, and beliefs of students in the Catholic schools when compared with those from the local authority school. They concluded that the Catholic school was a powerful enough agency of socialization to generate some distinct clusters of social, moral, and religious attitudes on the part of its students. At the same time this study indicated that large differences do occur within Catholic schools themselves and that many students even in the Catholic schools considered that religion had no relevance to their lives or to the formation of their moral or social values.

Very few studies have compared the concerns, beliefs, and values of public and church-related high school students in Canada. Perkins (1972) administered a Differential Values test to 72 public and 62 separate school grade 12 students in Lethbridge, Alberta, and although significant differences were found on the aesthetic, intellectual, and material value scales, no differences were found on the humanitarian, power, and religious scales.

Digout (1979), in an investigation of the values of

grade 12 students in public and Roman Catholic schools in Alberta, found that separate school students valued "Salvation" and "Forgiving" more highly than public school students. Significant attitudinal differences were found as well, with separate school students being more positive toward God, prayer, religion, charity, and church, and more negative toward abortion and divorce. However, he also found that regardless of type of school attended, churchgoers consistently ranked the moral values higher than nonchurchgoers. Churchgoers were also more positive toward religion and more negative toward divorce and abortion. He concluded that there is a relationship between student values and attitudes and attendance in a separate school, but that other factors, such as family and cultural backgrounds, seem to be more closely associated with values and attitudes.

As far as this writer could ascertain, there are no studies that compare the concerns, beliefs, and values of public and church-related high schoolers in Saskatchewan. Of the studies that are available, Cochrane (1975) sought to determine the expressed concerns of 480 students in four Saskatchewan urban public high schools, and Mark (1974) reported on the concerns of 490 Saskatchewan students attending two rural Comprehensive high schools.

In summary, little conclusive evidence exists to either support or refute the position that public and church-related high schoolers have significantly different

concerns, beliefs, and values. In Saskatchewan specifically, no research has been conducted to assess the effectiveness of these three different kinds of schools in assisting students with the affective domain of their lives.

Sex Differences in Concerns, Beliefs, and Values

A number of the studies examined in the first section dealing with school differences also mentioned a number of sex differences in their research on the concerns, beliefs, and values of high school students.

Overall, girls rated themselves as slightly more religious than did boys in Convey's (1984) study. The female Catholics in the sample rated the question of working to correct social and economic inequalities higher than Catholic males.

Boys saw being ambitious, capable, independent, intellectual, logical, and self-controlled as more important instrumental values and being cheerful, forgiving, helpful, honest, loving, and polite as less important ones than did girls in Feather's (1975) work. As for terminal values, boys assigned more importance to a comfortable life, an exciting life, mature love, and pleasure and less importance to a world at peace, a world of beauty, equality, inner harmony, and wisdom than did girls.

Bardis (1975) found Catholic females to be more conservative than Catholic males on the question of

abortion.

Silvino (1975) concluded that his findings concurred with the majority of studies in the literature that value differences do exist between females and males.

Female hospital patients had a higher score on the Spiritual Religious Concerns questionnaire than their male counterparts as recorded in the survey results of Silber and Reilly (1985).

Pearman's (1975) study indicated that girls are notably more religious than boys. Boys also scored higher than girls on Theoretical, Economic, and Political scales, while the reverse was true on the Aesthetic scale.

Hornsby-Smith and Petit (1975) found that a greater proportion of girls showed high levels of agreement with conservative statements concerning social, moral, and religious attitudes than did boys.

Separate and public high school females scored higher on the Religion, Humanitarian, and Aesthetic scales than did their male counterparts in the research by Perkins (1972). Males scored higher on the Intellectual, Material, and Power scales.

Males and females were statistically different for a total of 23 of the 36 values measured by Digout (1979). Generally, females ranked the moral values higher and the competence values lower than did males. They also valued "A world at peace," "Inner harmony," "Mature love," and "Equality" more, while they found "A comfortable life," "An

exciting life," "Happiness," and "Pleasure" less important.

Other studies show similar results regarding male and female differences. The gender factor is discussed by Bibby and Posterski (1985) in their national study of 3600 Canadian students from public, separate, and private high schools representing the major regions of the country. They noticed gender differences in their examination of the sources of happiness--where males showed more interest in athletics than females; in the issues that trouble this age group--where females showed more concern with their physical appearance than males; in attitudes concerning the appropriateness of sexual involvement--where males exhibited more openness to casual sex; and in the area of religion--where females indicated a tendency to exceed males on every belief and practice measure, both conventional and otherwise. They noted that one important change from past gender expectations was the result that revealed that Canadian teenage females differed very little from their male counterparts in planning to attend university and have a career, while also marrying and having children.

MacLellan (1979) studied the concerns, beliefs, and values of 160 achieving and underachieving Roman Catholic students and found that, in contrast to females, males were not as much involved in church activities nor did they accept as readily the church's declared beliefs and values, nor were they as involved in social activities as were

girls. Females appeared to be less self-confident, more self-critical, and more guilt ridden. Females were more conservative in their thinking in the areas of law enforcement, social welfare, race relations, and sexual behavior. Females were also more conservative in their life style.

In Doerksen's (1978) study of 268 grade 11 students enrolled in three Alberta high schools, male and female students regarded the relative significance of a number of values quite differently. Boys were more oriented to achievement, logic and pleasure, while girls placed a higher value on love, cheerfulness, and a personal life free of inner conflict. Girls apparently were no more oriented toward religious values and found no greater degree of purpose of life than boys. The teachers in this research found girls to be more obedient, cheerful, helpful, and honest than boys.

The purpose of the study by Barnes and Farrier (1985) was to determine the amount of change which occurs within children's self-concept during the early adolescent (fifth and sixth grades) and adolescent stages. The subjects were 263 females and 220 males who were tested in 1968, and were tested again in 1978. They concluded that for the majority of youth, self-concept remained relatively stable over this ten-year period, and that females had lower self-concept than males.

Sundberg, Tyler, and Poole (1984) administered the

same research instruments to 238 ninth grade students (139 boys and 99 girls) in 1967, and to 113 ninth grade students (63 boys and 50 girls) in 1979. The students listed events they thought would happen to them in their future occupations and free-time activities, and answered questions related to perceptions of autonomy and family decision making. Boys in 1979 perceived less family cohesiveness and girls more autonomy than their 1967 counterparts. Female views of life's possibilities in 1979 seemed to be less sex stereotyped, but male views were not.

Blackwell and Gessner (1983) surveyed several private high schools and religiously affiliated youth organizations in order to inquire into adolescent perceptions of nuclear issues, especially nuclear war. They found that males were more inclined than females to feel that humankind has the power to destroy civilization; that females were less favorable to the development of nuclear energy to meet our future needs as compared to males; and that females acknowledged greater parental concern over this issue than did males.

A sample of 480 Israeli children from grades 5, 7, 9 and 11 were asked to rate their friendship with same-sex or opposite-sex best friend by Sharabany, Gershoni, and Hofman (1981). These researchers found that in same-sex friendship, girls reported higher levels of intimate friendship on three dimensions: attachment, giving and sharing, and trust and loyalty. In opposite sex intimacy,

discrepancy between boys and girls only showed up in upper grades, with older girls reporting higher intimacy than did boys.

Walsh and Kurdek (1984) examined the relation between understanding friendship and asociality (antisocial behavior) for 104 boys and 91 girls. Their findings that girls had higher levels on the Understanding Friendship measure than boys was consistent, they felt, with other conclusions in the literature that girls more than boys are socialized to be attentive to the needs of others and to put themselves in another person's position.

Ahlgren (1983) correlated the attitudes toward cooperation and competition in school with other school attitudes for 2,130 boys and girls in grades 2 to 12. Significant sex differences were found in correlation patterns at all grade levels. Males progressively lost completely the negative correlates that competition had in lower grades, whereas females retained some. In senior high school, females showed positive correlations of cooperation with self-worth and internal motivation, whereas males almost lost the correlation between cooperation and self-worth.

Hunter (1985), and Hunter and Youniss (1982) assessed the interpersonal relations of adolescents in two different studies. Some of their results indicated that: (1) males and females reported similar scores in family-related discussions with fathers and mothers; (2) females reported

more of these discussions with their friends than did males; (3) female friendship involved higher intimacy than male friendship; and (4) males, but not females, perceived fathers to be more nurturant than mothers.

deTurck and Miller (1983) asked 190 adolescents (99 females and 91 males) to complete a questionnaire covering student-parent relations. The results indicated that when adolescents judged the techniques their parents used to persuade them to seek employment, males perceived their mothers as more likely to invoke promises and negative comments than did females. However, females reported that their mothers were more likely to emphasize family disappointments to persuade them.

Offer, Ostrov, and Howard (1982) examined relationships between adolescents' self-image and perceptions of these adolescents held by their parents. Two hundred and forty-one teenagers from three Chicago high schools participated in the study. They found that mother-daughter communication was most strongly related to the self-image of adolescent girls. Communication between fathers and daughters had less effect on self-image. Communication between parents and their sons had the smallest effect on adolescent self-image. They concluded that daughters' self-image was more dependent on the quality of the parent-child relationship than was sons' self-image.

In his research into how school size might influence

the relationship between successful student participation, feelings of personal worth, and regard for the school, Grabe (1981) questioned 803 males and 759 females attending 20 different Iowa high schools. Several sex differences were evidenced in the results--(1) males participated in more athletic activites, while females were more involved in academics, fine arts, and clubs; and (2) male students were found to be significantly more alienated than female students.

Four hundred students in grades 9-12 were requested by Comeau (1980) to rank order 10 adjectives according to how important they considered them. The findings did not show many sex differences overall, but intelligence was ranked higher by boys in all grades than by girls. In contrast to some previous results, independence was ranked higher by girls than by boys.

The research by Williamson (1977) centred on the adjustment of the student within the school as it related to her or his value structure. The findings demonstrated that boys were preoccupied with the school situation, whereas the girls had conflicts over parents or their personality and were more likely to turn to a friend than a parent in trying to find a solution. Girls indicated they dated more than boys and belonged to more clubs. On several items the girls were more concerned with being rated as popular or with finding social approval from their peers. Girls expressed a slightly more positive feeling

about school than did boys. On a number of indices, the girls reported better adjustment not only to the school situation but also to their future, whether marriage or career. Sex differences in the responses to the research items were 'evident but not immense', according to Williamson.

Strommen and Gupta (1971), the developers of the New Youth Research Survey, have each reported on differences between females and males in the area of concerns, beliefs, and values. Strommen (1963), conducted a study of 3,000 Lutheran high school youth during 1958-1962. Marked differences in value orientations between boys and girls were discovered. More girls aspired to religious and aesthetic goals, social service, travel, reading, and reflection. Boys, contrariwise, showed greater interest in economic goals, adventure, and construction activities.

Gupta (1972), reported that in a large sample of youth (N=7050), females had uniformly higher scores than their male counterparts on nine scales. Females were more concerned about their life partners and about their self-confidence. They were also more interested in help, felt greater moral responsibility, valued meaningful life more, participated more in religious and social action activities, valued more the worth of human relationships, and were more aware of the existence of God.

Again in 1970, Strommen, along with Brekke, Underwager, and Johnson (1972), completed a study of 4,745

Lutherans in the United States in order to derive a descriptive profile of their beliefs, attitudes, opinions, and religious life styles. The authors found a gender difference in that a higher proportion of women than men accepted a transcendental view of life, were more diligent in practices of personal piety, and were more willing to share their faith verbally with others.

To summarize, the revelant results in the literature have consistently indicated that there is a gender difference in the way females and males deal with their concerns, and develop their beliefs and values. High school girls, for example, appear to be more interested in the service-oriented, personal/interpersonal, and religious aspects of life than their male counterparts. The latter place a higher value on personal ambition, intellectual achievement, and comfort.

Between Grade Differences on Concerns, Beliefs, and Values

High school grade differences in the affective domain of concerns, beliefs, and values have been investigated in some of the studies mentioned earlier in this chapter.

To summarize these relevant results regarding grade differences, the following observations are made:

1. Religion - mixed results were obtained in this area. High school students in the upper grades showed themselves to be more religious (Convey, 1984; Strommen, 1963) but less involved in religious activities and practices (Bibby & Posterski, 1985; Strommen, 1963) than

students in grade 9 or 10. On the other hand, MacLellan (1979) found that grade nine students showed themselves to be more accepting of the presence of God in their lives, the truth of life after death, and the power of prayer than are twelfth graders.

2. Friendship - senior grade students had a higher understanding of friendship than did junior grades students (Walsh & Kurdek, 1984), and aspects of friendship such as frankness, spontaneity, knowing, sensitivity, and intimacy showed an overall rise with grade level (Sharabany, Gershoni, & Hofman, 1981; Hunter & Youniss, 1982).

3. Parents - discussion levels with parents remained substantial across ages for adolescents in the academic/vocational, social/ethical, and family domains. Discussion with friends in these domains increased with age (Hunter, 1985). Perception of parental persuasion message strategies (communication techniques used by parents to exert control on their children's socialization) also varied with grade. Depending on the situation, older teenagers interpreted the positive or negative strategies of the parent in different ways than younger teenagers (deTurch & Miller, 1983). Parents, as well as the school, became less a matter of concern as students moved from grade 10 to grade 12, and as personality and career questions increased along with the tendency to talk things over with a friend rather than a parent (Williamson, 1977).

4. Activities - junior grade students reported a

higher incidence of participation in athletic activities. Students in the senior grades listed more academic accomplishments, more social activities, and more clubs (Grabe, 1981).

5. Values - little change was indicated in adolescent self-values at the senior high school level (Comeau, 1980).

6. Concerns, Beliefs, and Values - grade differences were found on scales dealing with Academic Problems, Orientation for Change, Moral Responsibility, Social Action, and Human Relations. There was a tendency for the means to become larger with the grade (or age) of the youth (Gupta, 1972).

7. Cooperation and Competition came to be positive constructs for senior high schoolers (Ahlgren, 1983).

8. Group Difference - high school students as a group were compared with other age groups and they were found to be different from all other generations by being more peer-oriented, participating more in questionable personal activities than any except college age youth, expressing more feelings of isolation and pressure, placing more priority on self-development values, and seeing less purpose in life (Strommen et al., 1972).

There are a few other studies which discuss grade differences that have not been mentioned previously in this chapter. Zern (1985) utilized both younger (junior high school students) and older (college students) adolescents as subjects. About 300 of each group were administered a

written questionnaire in 1978 and a similar set of 600 in 1983. The adolescents were asked to rate the importance of various institutions (i.e., school, clergy, and family) and of the individual him/herself in developing moral values during different ages (i.e., elementary, secondary, and college levels). The research data indicated that college students felt that the family was significantly more important at the elementary level than did junior high school students. College students also assigned significantly higher scores to individual influences at the secondary and college levels, but lower scores at the elementary level.

In the 1976-1977 school year, questionnaires were given to a total of 1,970 junior and senior high school students in 13 public and parochial schools to investigate the relationship between age effects and adolescent self-esteem (McCarthy & Hoge, 1982). These researchers discovered that there were systematic increases in self-esteem as subjects grow older.

Niles (1979) studied 262 adolescent girls in the age range of 12-15 from two comprehensive schools. The girls' perception of parents and peers was examined. The findings revealed that adolescent girls were significantly parent oriented. Although mother was rated first by all girls, older girls in contrast to the younger ones, rated friend ahead of father and shortened the distance between mother and friend.

The subjects of a study of adolescent self-reported and peer-reported self-esteem by O'Donnell (1979) were 133 eighth-graders and 126 eleventh-graders. When the adolescents were grouped by age, older adolescents showed a slightly stronger relationship between self-reported and peer-reported self-esteem than do younger adolescents. These results seemed to support the view that peers take on greater importance for adolescents as they grow older.

Berndt (1979) conducted two studies to look at the developmental changes in conformity to parents and peers. A total of 512 students from grades 3, 6, 9, 11 and 12 participated in the research. In both studies conformity to peers on antisocial behavior peaked at the ninth grade. In Study I peer conformity on neutral behavior also peaked at the ninth grade. In Study 2 conformity to parents on both neutral and prosocial behaviors decreased with age.

Lasseigne (1974) assessed the attitudes junior high school students (grades 7-9) held towards education. Her results seemed to suppport the observation by other researchers that students expressed more negative attitudes at progressively higher levels.

The foregoing review of literature has revealed that although there is a growing interest in the differences between public and church-related high schoolers on concerns, beliefs, and values, the studies are few and the research findings were equivocal and inconclusive.

Gender differences seem to be better documented.

However, whether the reason for these sex differences is biological, psychological, or sociological, or some combination of the three, is unclear in the research cited.

The literature revealed some mixed results on grade differences in the area of religion, but overall, a tendency for students in the upper and lower grades to show differences in a developmental direction appeared in the findings.

The motivation for this study arose from the lack of research in this area, as well as from the ambiguities and uncertainties in the few findings related to the differences between public and church-related high schoolers on concerns, beliefs, and values.

CHAPTER III

METHODS AND PROCEDURES

DESIGN OF THE RESEARCH

A three-factor design with cross-classification for each of the scales involved in the study was used. The factors were School (Factor A), Sex (Factor B), and Grade (Factor C).

FACTOR A: SCHOOL
- PUBLIC (1)
- CHURCH-RELATED-SEPARATE (2)
- CHURCH-RELATED-PRIVATE (3)

FACTOR B: SEX
- MALES (1)
- FEMALES (2)

FACTOR C: GRADE
- NINE (1)
- TEN (2)
- ELEVEN (3)
- TWELVE (4)

THE INSTRUMENT

As the only instrument presently available which incorporates concerns, beliefs, and values in a single inventory, the New Youth Research Survey was the investigative tool chosen for this study. It is reproduced in Appendix B.

The New Youth Research Survey is an instrument of the self-report variety. It was developed through six distinct stages during 1969 and early 1970 by Strommen and Gupta (1971). It has been in use from 1969 through 1982. The present survey, called the New Youth Research Survey, is an abbreviated and slightly revised form of the original one.

A Canadian adaptation of the survey is available and has been used in this study. Some adaptation examples are:

1. The listing of church denominations in the introduction to the test booklet includes the 'United Church of Canada'.

2. The term 'provincial' is used in item 33 and reference to 'Canada' is made in items 73, 163, and 169.

3. The mention of 'military service' has been changed to 'government spending' in the item dealing with war, number 41.

In its new format, the New Youth Research Survey has been reduced from two booklets to one, and from 420 items to 248. Eighteen of the original 25 scales have been retained.

Each of the scales is assumed to reflect a single underlying variable. The scales have negligible interscale correlations. Less than four percent of all the possible correlations between the scales showed a common variance of 25 percent or higher. This means that the score on any one scale gives information not already given by any of the remaining scales. The scales are classified as follows:

Concerns	7 scales
Beliefs and Values	8 scales
Perceptions	3 scales

Scales range in size from eight to 31 items. Each item response has been assigned a differential weight, using the Method of Reciprocal Averages (Strommen & Gupta, 1971). The number of responses for the various items ranges from two to six. The sum of the differential weights for the responses of an individual to the items of a scale gives the person's score.

The three Perceptions scales assess a youth's perception of his or her religious community--the youth group, the congregation and the opportunities for participation in these associations. These three scales were not included in the analyses of the data. Outlined in the following material are the 15 scales used in the research. The descriptions are from the manual for the New Youth Research Survey (1983).

CONCERN SCALES

1. Family Unity. This scale reflects a young person's

concern and anxiety over the emotional climate at home; the lack of closeness, cohesiveness, and openness of family members; their lack of understanding and consideration for one another, and the quality of interaction between the parents and children. The higher scores reflect greater concern. There are 10 items on this scale.

2. Parental Understanding. This scale reflects concern over a lack of communication and understanding between the young person and his or her parents, distress over the feeling of being treated like a child, and disappointment in parents' distrust or rejection of the young person's friends. The higher scores reflect greater concern. There are nine items on this scale.

3. Lack of Self-Confidence. This measure indicates the extent to which a young person feels personally uncertain and afraid of making mistakes or being exposed to ridicule. A high score identifies the person who tends to be self-conscious, uneasy in a group situation, anxious to please others, and likely to avoid occasions where embarrassment is possible. There are eight items on this scale.

4. Personal Faults. Another source of self-criticism is a young person's awareness of not having lived up to his or her own ideals and feeling guilty about it. This scale measures feelings of self-criticism, both about things done and things not done. The scale shows ways of thinking and feeling about oneself that undermine self-confidence. The

higher scores reflect greater concern. There are 12 items on this scale.

5. Classroom Relationships. This scale focuses on the feeling of not being accepted by one's classmates and teachers. It indicates the degree to which a young person is lonely and feels like an outsider or an unwanted intruder. In the case of girls, high scores are usually associated with feelings of inadequacy. For boys, they are associated with criticism by others. A high concern in this area often indicates a conformity to status quo and a willingness to acquiesce to social pressures. There are 15 items on this scale.

6. National Issues. High scoring youth are concerned about what is happening in the nation and the world, especially as it relates to peace and happiness. This scale reflects their fear of pollution, nuclear holocaust, violence, revolution, war, disorder and lawlessness. It also assesses their concern over unjust laws and the apparent unresponsiveness of government to the needs of people. There are 11 items on this scale.

7. God Relationship. Another dimension of youths' concern is their troubled awareness of feeling distant and alienated from God. It focuses upon their feelings of spiritual lonesomeness and their concern over not being able to live up to their religious convictions. It measures youths' feelings of uncertainty about their relationship with God and their concern about life after

death. The higher scores reflect greater concern. There are nine items on this scale.

BELIEF AND VALUE SCALES

8. Orientation for Change. This scale reflects youths' thinking in the political realm of law enforcement, social welfare, race relations, war, reforms in school curricula, and sexual behavior. It indicates whether one leans toward traditional thinking in these matters or whether one takes a liberal stance that welcomes change. On this scale a low score implies a tendency to maintain the status quo or more traditional type of thinking. There are 11 items on this scale.

9. Religious Participation. The items on this scale assess the degree of youths' involvement in the activities of the institutional church and indicate general acceptance of the declared beliefs and values. It reflects also the young person's attitude toward the church and its worship services. A higher score suggests more participation. There are 13 items on this scale.

10. Moral Responsibility. An important question for contemporary youth, as well as for Cain, is "Am I my brother's keeper?" The items in this scale reflect the extent to which young people affirm the existence of a moral order and give evidence that they own a sense of responsibility for others. A higher score indicates a greater sense of responsibility. There are 10 items on this scale.

11. Meaningful Life. These items centre in a lifestyle that accords importance to such life goals as serving others, ethical behavior, wisdom, honesty, giving and receiving love, forgiveness, family happiness, and meaningful work. A low score points to a contrasting lifestyle which is characterized by goals that are hedonistic and self-centred, giving a high priority to having plenty of money, personal power, physical attractiveness, pleasure and excitement, recognition, skill and expertise. There are 17 items on this scale.

12. Self-Regard. Most youth experience times when they hold a low opinion of themselves. When these occasions are prolonged or become frequent, self-confidence or self-esteem is undermined. The Self-Regard scale measures the degree to which youth accept themselves as persons of worth and promise. High scores indicate a positive self-regard. There are 13 items on this scale.

13. Human Relations. This scale indicates the degree to which the group is open-minded, sensitive, and compassionate toward those who are often criticized or judged harshly. A high score implies an understanding of the equality of every human being before God. There are 12 items in this scale.

14. God Awareness. These items indicate the extent to which youth are aware of God in their lives and believe that God is an ever-present reality. The items allow also for an affirmation (or denial) of the reality of life after

death and the potency of prayer. A high score indicates a strong feeling of the presence of God in one's life. There are 15 items on this scale.

15. Biblical Concepts. This scale distinguishes those who hold to a humanistic or folk-religion from those who hold to a specifically Christian faith. It indicates those who both perceive the conceptual uniqueness of Christianity and reject generalized statements of religion. A higher score indicates the more believing and a lower score those who hold a more humanistic form of religion. There are eight items on this scale.

VALIDITY

The rationale underlying the construction of the instrument is that two universal needs typify all youth irrespective of culture. These are: The need to feel accepted by an identifiable family or group (mutuality) and the need to be meaningfully involved in something that gives a sense of purpose (mission). Other theorists have advanced various lists of human needs. One such theorist is Maslow (1970). His list represents a hierarchical need system, with physiological needs at the lowest level and the need for self-actualization at the highest. It is assumed by the authors of the instrument, as well as Maslow, that these needs (however represented) must be met for a person to develop adequately. Young people for whom these needs are not met will be anxious and show this

anxiety through expressions of concern. Contrariwise, young people, according to Strommen and Gupta (1971), who have a sense of mutuality and mission will be satisfied, have little anxiety, and show fewer concerns. If this is true, the high scores on the Concern scales should result from those youth in whom these basic needs have not been satisfied. Low scores should characterize those for whom these needs have been met. The same is true for the need for belonging or mutuality. Those for whom this need is met should be more accepting, more involved, and more responsible and should score higher on the scales of values and beliefs (with the exception of Orientation for Change, on which they should score lower).

The purpose of the instrument (Strommen & Gupta, 1971) is to determine where youth are with respect to these two basic needs. These authors presented evidence related to construct and concurrent validity for each of the Concern, Value, and Belief scales (Section 4:26-34).

In establishing construct validity, the questions within each scale were demonstrated to be highly correlated to one another and thus considered to assess the same concept or construct. The manual also gives ample information with regard to concurrent validity in that rationally justifiable predictions were found to have been sustained by the data.

For example, 70 null hypotheses were generated on the basis of logic, 10 in each of the Concern scales.

One-tailed (directional) test was applied in testing them. As many as 68 out of the 70 null hypotheses were rejected at .01 level of significance, one at .05 level. Only one null hypothesis failed to be rejected.

The validity of the Beliefs-Values scales was similarily established.

Handley (1973) provided further validity information for some of the scales by examining the 'substantive', 'structural', and 'external' components of construct validity (Loevinger, 1957).

For example, rational predictions were made and then examined empirically. The predictions were examined in two ways: (1) using the entire scale and (2) using each item within each scale. The predictions were confirmed using these two methods of examination.

RELIABILITY

The type of reliability used in the process of constructing the scales is homogeneity (Loevinger, 1947, 1948). The median reliability for the Concern scales is .86, for the Value-Belief scales .75, and for the Perception scales .77. Taken together, the median reliability for the Concern, Value, and Belief scales is .79. Over a seven-month period, the instrument showed relatively high (.74) test-retest reliability for nine of the scales and somewhat lower (.59) for the others. Besides the reliability of the scales, the independence of

the scales was also examined thoroughly. Of the 300 inter-scale correlations for 25 scales, only 11 were .50 or more, indicating high success in developing independent scales.

THE POPULATION AND THE SAMPLE

A total of 284 students participated in this study. These respresented grade 9-12 students enrolled in four different high schools in the same Saskatchewan urban centre. The populations of these high schools ranged from a low of 420 students to a high of 925 students.

The participants were from one intact class in each grade in each school. The classes were chosen by the principal and teachers of the particular high school included in the research. A variety of classes was chosen: English, religion, history, mathematics and science. Each school was requested to keep in mind the size of the class and the need for a representative number of males and females.

Schools. Of the 284 subjects, 94 students attended a public high school; 91 students represented the Roman Catholic separate system; and 99 students attended a private high school. Permission was received to survey one public high school. The private high school used in the research is the only one of its kind in this urban centre. The Roman Catholic separate system, however, requested that

two of their high schools be surveyed--a grade 9 and a grade 12 class at one school and a grade 10 and a grade 11 class at another school.

Males and Females. Identification of sex was requested of all the subjects. A space was provided for this on the answer sheet. Of the 284 students, there were 148 males and 136 females.

Grades. Subjects were asked to identify their grade in the space allocated for this purpose on the answer sheet. Of the 284 students, there were 72 grade nine students; 65 grade 10 students; 73 grade 11 students; and 74 grade 12 students.

The grade, school, and sex distribution is given in Figure 3.1.

Since random sampling could not be used, inferences will be drawn for hypothetical populations.

DATA COLLECTION

The New Youth Research Survey was administered by this writer during March and April, 1985, to all of the 284 students in the sample.

With the permission and full support of the principal and teachers at each high school, the writer visited the various classrooms involved in the research during regular school hours. The classroom teachers had been informed earlier by the principal about the research and the visit.

LAYOUT OF DATA FOR THE RESEARCH

			A_1 PUBLIC	A_2 CHURCH-RELATED SEPARATE	A_3 CHURCH-RELATED PRIVATE
B_1 MALES	C_1	GRADE 9	(8)	(12)	(12)
	C_2	GRADE 10	(8)	(13)	(12)
	C_3	GRADE 11	(13)	(11)	(12)
	C_4	GRADE 12	(17)	(19)	(11)
B_2 FEMALES	C_1	GRADE 9	(15)	(12)	(13)
	C_2	GRADE 10	(9)	(10)	(13)
	C_3	GRADE 11	(13)	(11)	(13)
	C_4	GRADE 12	(11)	(3)	(13)
			N = 94	N = 91	N = 99

Figure 3.1

The bracketed number in each cell indicates the number of students.

After introducing the writer, the teacher either stayed or left the room while the survey was being administered. Students who were absent at that particular time were excluded from the study.

Prior to each survey session, the writer gave the introduction to and explanation of the New Youth Research Survey as outlined in the manual (see Appendix A). The writer then distributed the Survey booklets, answer sheets, and pencils. The answer sheets are those specifically designed by the Search Institute for use with the New Youth Research Survey and they, along with the booklets, were especially purchased for this study. The writer watched carefully as the students marked the first few responses on the answer sheets to be sure they were done properly.

Most students completed the Survey within the class time period, 50-60 minutes.

As each student finished, the writer made a final check to see that school, sex, and grade designations were correctly marked by the students and that no stray pencil marks were on the sheets. Because the New Youth Research Survey does not provide a space for school designation, Question 120 was used for this purpose (see Appendix A). Students were asked to fill in the spaces for Question 120 in the following manner: public - NL; separate - V; and private - N.

The students were advised that their answers would be processed through a computer. Confidentiality of the

individual's responses was guaranteed. The answer sheets were scored by the Search Institute, 122 West Franklin Avenue, Minneapolis, Minnesota, 55404.

Three factor ANALYSIS of VARIANCE, cross-classification, on the scores so obtained was then carried out at the University of Alberta. All the factors were treated as fixed. The basic assumptions associated with factorial designs are well known (Ferguson, 1976, p. 234) and, therefore, are not given here. The same procedures were employed for each of the 15 scales used in the study.

HYPOTHESES

In the analysis of the research data of this study, the following null hypotheses were tested:

1. There is no difference between public, separate, and private high school students on a given scale. (Effect A does not exist.)

2. There is no sex difference on a given scale. (Effect B does not exist.)

3. There is no grade difference on a given scale. (Effect C does not exist.)

4. There is no interaction between sex and kind of school on a given scale. (Effect AB does not exist.)

5. There is no interaction between sex and grade levels on a given scale. (Effect BC does not exist.)

6. There is no interaction between grade levels and

kind of school on a given scale. (Effect AC does not exist.)

CHAPTER IV

ANALYSIS OF THE DATA AND FINDINGS

Chapter III has presented the research instrument, the design of the study, and the procedures which were adopted for collecting the data. This chapter presents the results from ANALYSIS of VARIANCE which was the data analytic procedure used in this research. The results obtained are given in Tables 1 and 2.

On 10 of the 15 scales, no interaction was found but one or more main effects were significant. They were: 1, 4, 5, 6, 7, 9, 10, 11, 14, 15. The results related to them are examined and interpreted in Section A.

Of the 15 scales included in the study, one scale --Self-Regard-- failed to yield significant F for any of the effects examined. This scale will not be discussed further.

For the remaining four scales, two-way interactions occurred as listed below.

AB interaction (school and sex) occurred on Scale 2.

AC interaction (school and grade) occurred on Scales 8 and 13.

BC interaction (sex and grade) occurred on Scale 3.

The results and interpretations related to these scales are presented in Section B.

TABLE 4.1

RESULTS FROM SUMMARY OF ANOVA FOR THE SEVEN CONCERN SCALES

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
1.Family Unity	A:School	24.31	2	12.15	0.12
	B:Sex	549.58	1	549.58	5.67*
	AB:Interaction	102.62	2	51.31	0.52
	C:Grade	367.06	3	122.35	1.26
	BC:Interaction	251.47	3	83.82	0.86
	AC:Interaction	580.70	6	96.78	0.99
	ERROR:	25762.10	266	96.84	
2.Parental Understanding	A:School	2.31	2	1.15	0.01
	B:Sex	190.90	1	190.90	2.00
	AB:Interaction	720.41	2	360.20	3.77*
	C:Grade	494.20	3	164.73	1.72
	BC:Interaction	222.26	3	74.08	0.77
	AC:Interaction	752.15	6	125.35	1.31
	ERROR:	25349.50	266	95.29	
3.Lack of Self-Confidence	A:School	66.42	2	32.21	0.32
	B:Sex	1222.21	1	1222.21	12.09**
	AB:Interaction	49.49	2	24.74	0.24
	C:Grade	114:15	3	38.05	0.37
	BC:Interaction	854.76	3	284.92	2.81*
	AC:Interaction	843.46	6	140.57	1.39
	ERROR:	26881.00	266	101.05	

TABLE 4.1 (Continued)

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
4.Personal Faults	A:School	499.70	2	249.85	2.25
	B:Sex	1851.17	1	1851.17	16.70**
	AB:Interaction	23.72	2	11.86	0.10
	C:Grade	603.30	3	201.10	1.81
	BC:Interaction	123.65	3	41.21	0.37
	AC:Interaction	346.63	6	57.77	0.52
	ERROR:	29480.20	266	110.82	
5.Classroom Relationships	A:School	468.64	2	234.32	2.29
	B:Sex	564.39	1	564.39	5.53*
	AB:Interaction	138.17	2	69.08	0.67
	C:Grade	820.51	3	273.50	2.68*
	BC:Interaction	22.22	3	7.40	0.07
	AC:Interaction	685.14	6	114.19	1.11
	ERROR:	27139.80	266	102.02	
6.National Issues	A:School	701.09	2	350.54	3.76*
	B:Sex	540.73	1	540.73	5.80*
	AB:Interaction	6.07	2	3.03	0.03
	C:Grade	166.84	3	55.61	0.59
	BC:Interaction	34.44	3	11.48	0.12
	AC:Interaction	237.02	6	39.50	0.42
	ERROR:	24764.00	266	93.09	

TABLE 4.1 (Continued)

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
7.God Relationship	A:School	1030.28	2	515.14	4.45*
	B:Sex	385.88	1	385.88	3.33
	AB:Interaction	182.83	2	91.41	0.79
	C:Grade	54.67	3	18.22	0.15
	BC:Interaction	342.15	3	114.05	0.98
	AC:Interaction	1194.28	6	199.04	1.72
	ERROR:	30746.90	266	115.59	

F significant at $\leq .05$ *

$\leq .01$ **

TABLE 4.2

RESULTS FROM SUMMARY OF ANOVA FOR THE EIGHT BELIEF AND VALUE SCALES

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
8.Orientation for Change	A:School	223.84	2	111.92	1.92
	B:Sex	35.03	1	35.03	0.60
	AB:Interaction	76.43	2	38.21	0.65
	C:Grade	497.22	3	165.74	2.85*
	BC:Interaction	43.18	3	14.39	0.24
	AC:Interaction	1087.31	6	181.21	3.11*
	ERROR:	15457.70	266	58.11	
9.Religious Participation	A:School	2133.38	2	1066.69	8.79**
	B:Sex	4283.44	1	4283.44	35.30**
	AB:Interaction	212.12	2	106.06	0.87
	C:Grade	72.14	3	24.04	0.19
	BC:Interaction	176.32	3	58.77	0.48
	AC:Interaction	1372.48	6	228.74	1.88
	ERROR:	32270.50	266	121.31	
10.Moral Responsibility	A:School	729.69	2	364.84	4.57*
	B:Sex	586.73	1	586.73	7.36**
	AB:Interaction	221.34	2	110.67	1.38
	C:Grade	739.41	3	246.47	3.09*
	BC:Interaction	49.93	3	16.64	0.20
	AC:Interaction	584.19	6	97.48	1.22
	ERROR:	21195.40	266	79.68	

TABLE 4.2 (Continued)

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
11. Meaningful Life	A:School	448.76	2	224.38	2.17
	B:Sex	2988.42	1	2988.42	28.91**
	AB:Interaction	19.45	2	9.72	0.09
	C:Grade	181.83	3	60.61	0.58
	BC:Interaction	79.66	3	26.55	0.25
	AC:Interaction	443.91	6	73.98	0.71
	ERROR:	27489.90	266	103.34	
12. Self-Regard	A:School	46.96	2	23.48	0.28
	B:Sex	301.35	1	301.35	3.66
	AB:Interaction	229.57	2	114.78	1.39
	C:Grade	95.61	3	31.87	0.38
	BC:Interaction	565.79	3	188.59	2.29
	AC:Interaction	753.71	6	125.62	1.52
	ERROR:	21867.90	266	82.21	
13. Human Relations	A:School	394.78	2	197.39	2.02
	B:Sex	1301.57	1	1301.57	13.37**
	AB:Interaction	43.23	2	21.61	0.22
	C:Grade	2873.16	3	957.71	9.84**
	BC:Interaction	76.53	3	25.51	0.26
	AC:Interaction	1421.41	6	236.90	2.43*
	ERROR:	25883.30	266	97.30	

TABLE 4.2 (Continued)

Scale	Source of Variance	Sum of Squares	DF	Mean Squares	F
14.God Awareness	A:School	2529.49	2	1264.75	10.60**
	B:Sex	3080.66	1	3080.66	25.82**
	AB:Interaction	68.14	2	34.07	0.28
	C:Grade	297.89	3	99.29	0.83
	BC:Interaction	29.09	3	9.69	0.08
	AC:Interaction	430.83	6	71.80	0.60
	ERROR:	31735.80	266	119.30	
15.Biblical Concepts	A:School	832.48	2	416.24	4.34*
	B:Sex	8.15	1	8.15	0.08
	AB:Interaction	416.50	2	208.25	2.17
	C:Grade	144.77	3	48.25	0.50
	BC:Interaction	469.95	3	156.65	1.63
	AC:Interaction	987.95	6	164.65	1.71
	ERROR:	25481.90	266	95.79	

F significant at $\leq .05$*

$\leq .01$**

A. Significant Main Effects Related to School, Sex, and Grade

1. Differences Between the Schools (Factor A): Results from analyzing data with regards to school differences are presented in Table 4.3. As can be seen from this table, significant differences on Factor A were found on the following scales:

Number		Name
6	-	National Issues
7	-	God Relationship
9	-	Religious Participation
10	-	Moral Responsibility
14	-	God Awareness
15	-	Biblical Concepts

Where significant differences were observed above, the Tukey-Kramer test of multiple comparisons was applied to determine which of the ordered pairs of means differed significantly. The Tukey-Kramer test is a modification of the HSD ("honestly significant difference") test "for the case in which sample sizes are unequal" (Kirk, 1982, p.119). This procedure is considered conservative by some researchers (Kirk, 1982, p.120). Results of the Tukey-Kramer test are given in Table 4.4.

The findings indicated that:

a) high schoolers at the separate school ($\bar{X}$=49.23) were significantly more concerned about pollution, nuclear

TABLE 4.3

MEANS AND SAMPLE SIZES ON SCALES WHERE THE THREE KINDS OF SCHOOLS DIFFER

Scale	Public (A_1) N = 94 $\bar{X}$	Separate (A_2) N = 91 $\bar{X}$	Private (A_3) N = 99 $\bar{X}$
6. National Issues	45.564	49.231	48.374
7. God Relationship	43.000	47.264	47.263
9. Religious Participation	39.032	44.044	44.707
10. Moral Responsibility	45.117	46.077	48.667
14. God Awareness	41.394	47.264	47.354
15. Biblical Concepts	50.362	47.703	52.030

TABLE 4.4

TUKEY-KRAMER APPLIED TO SCALES

WHICH GAVE SIGNIFANT F'S

Scale	Groups With Significant Difference	Groups Without Significant Difference
6.National Issues	$\bar{X}_2 \neq \bar{X}_1$ 49.23 45.56	$\bar{X}_2 = \bar{X}_3$ 49.23 48.37 $\bar{X}_3 = \bar{X}_1$ 48.37 45.56
7.God Relationship	$\bar{X}_2 \neq \bar{X}_1$ 47.26 43.00 $\bar{X}_3 \neq \bar{X}_1$ 47.26 43.00	$\bar{X}_2 = \bar{X}_3$ 47.26 47.26
9.Religious Participation	$\bar{X}_2 \neq \bar{X}_1$ 44.04 39.03 $\bar{X}_3 \neq \bar{X}_1$ 44.70 39.03	$\bar{X}_3 = \bar{X}_2$ 44.70 44.04
10.Moral Responsibility	$\bar{X}_3 \neq \bar{X}_1$ 48.66 45.11 $\bar{X}_3 \neq \bar{X}_2$ 48.66 46.07	$\bar{X}_2 = \bar{X}_1$ 46.07 45.11
14.God Awareness	$\bar{X}_2 \neq \bar{X}_1$ 47.26 41.39 $\bar{X}_3 \neq \bar{X}_1$ 47.35 41.39	$\bar{X}_3 = \bar{X}_2$ 47.35 47.26

TABLE 4.4 (Continued)

Scale	Groups With Significant Difference	Groups Without Significant Difference
15.Biblical Concepts	$\bar{X}_3 \neq \bar{X}_2$ 52.03 47.70	$\bar{X}_1 = \bar{X}_2$ 50.36 47.70 $\bar{X}_3 = \bar{X}_1$ 52.03 50.36

holocaust, unjust laws, and the like, than were their counterparts at the public high school ($\bar{X}$=45.56)--Scale 6;

b) high schoolers at the separate ($\bar{X}$=47.26) and private ($\bar{X}$=47.26) schools were significantly more concerned about their relationship with God than were their counterparts at the public high school ($\bar{X}$=43.00)--Scale 7;

c) high schoolers at the separate ($\bar{X}$=44.04) and private ($\bar{X}$=44.70) schools were significantly more involved in religious activities of the institutional church than were their counterparts at the public high school ($\bar{X}$=39.03)--Scale 9;

d) high schoolers at the private school ($\bar{X}$=48.66) were significantly more prepared to affirm the existence of a moral order and of their responsibility for others than were their counterparts at the separate ($\bar{X}$=46.07) and public ($\bar{X}$=45.11) high schools--Scale 10;

e) high schoolers at the separate ($\bar{X}$=47.26) and private ($\bar{X}$=47.35) schools were significantly more aware of God in their lives, the importance of prayer, and the reality of life after death than were their counterparts at the public high school ($\bar{X}$=41.39)--Scale 14; and

f) high schoolers at the private school ($\bar{X}$=52.03) held significantly more to the conceptual uniqueness of Christianity and rejected generalized statements of religion more than did their counterparts at the separate high school ($\bar{X}$=47.70)--Scale 15.

The present results indicate that students from the

two kinds of church-related high schools--separate and private--scored higher on scales related to religious issues (Scales 7, 9, 14) than did their counterparts at the public high school. One exception to this pattern was Scale 15 (Biblical Concepts)--there were no significant differences between church-related (separate, private) high schoolers and their peers at the public high school on this scale.

These significant results may be accounted for by the close relationship between the religious subject matter of these scales and the religious emphasis (compulsory religion classes, regular worship services) of the church-related high schools.

The reason for the lack of any significant difference between the church-related high schools and the public high school on Scale 15 (Biblical Concepts) is not immediately clear. The result seems similar to the one reported by Bonnot (1981).

The authors of the survey instrument do express a caution regarding this scale (Strommen & Gupta, 1971). They point out that a relatively wide margin must be allowed for error. A major reason for the lower reliability, according to these authors, is that the youth in the norm group were uncertain about their faith and what it included. Cognitively, they write, "it is a generalized religion or a humanism that gains widespread assent" (Strommen & Gupta, 1971, Section 3:16).

An interesting observation was that in comparison with the norm group (a score of 50) the high school students in the present study scored lower--no matter which school they attended--on five of the six scales (see Table 4.3). This proved to be especially so on Religious Participation (Scale 9). On the one hand, this finding may reflect a difference between Canadian students and the United States norm group. On the other hand, this result is in accord with other researchers that have indicated that the teenagers are: a) becoming less involved in church activities (Bibby & Posterski, 1985); b) placing more emphasis than previous generations on personal rather than institutional religion (Conger & Petersen, 1984, p.583); and c) being less influenced in this area by the school they are attending (Bonnot, 1981). No doubt, results such as these call for further investigation by those concerned about the impact of church-related schools on the religious convictions and activities of their students.

Significant differences were also evidenced between separate and public high schoolers on National Issues (Scale 6) and between private and public high schoolers on Moral Responsibility (Scale 10). These two scales will be discussed in the additional analysis in Section IVA.

The present mixed findings on the effect various kinds of schools have on their students seem to lend some support to the conclusions of Coleman, et al. (1982); Convey (1984); Erickson (1981, 1982); Grant (1982); Prince (1959);

Silvino (1975) who found that church-related schools have more impact upon the values of students than do public schools.

However, the result on Scale 15 may also lend some support to the view put forth by other researchers (Bibby & Posterski, 1985; Digout, 1979; Pearman, 1975; Perkins, 1972) that parental or societal influences may be greater than those of schools on the values of students.

It seems clear from these mixed findings that research comparing school, parental, and societal influences on the concerns, beliefs, and values of students' needs to be conducted to crystallize the issue. This kind of comparison was not within the scope of the present study, however.

2. Sex Differences (Factor B): The present results indicate that there appear to be marked sex differences in the way females and males answered the survey. This was evidenced in the following scales:

Number		Name
1	-	Family Unity
4	-	Personal Faults
5	-	Classroom Relationships
6	-	National Issues
9	-	Religious Participation
10	-	Moral Responsibility
11	-	Meaningful Life
14	-	God Awareness

The means for the two sexes on these scales are

presented in Table 4.5. The female scores are higher than those of the males on all the eight scales (see Table 4.5), without exception.

Based on the literature cited in the review chapter and also using normal cultural expectations, these gender differences were not unexpected. The present results suggest that the females in the study, in contrast to their male counterparts, were:

1. more concerned over the emotional climate at home (Scale 1);

2. feeling a higher level of self-criticism, both about things done and things not done--thus, undermining their self-confidence (Scale 4);

3. feeling more inadequate and were more willing to conform to the status quo and to acquiesce to social pressure (Scale 5);

4. more concerned with the modern sociological, legal, and environmental problems such as pollution, nuclear holocaust, violence, revolution, war, disorder, lawlessness, unjust laws, and the apparent unresponsiveness of government to the needs of people (Scale 6);

5. more involved in the activities of the institutional church and were more likely to profess a general acceptance of the declared beliefs and values of the church (Scale (9);

6. more inclined to have a greater sense of moral responsibility, which included a keener sense of

TABLE 4.5

MEANS AND SAMPLE SIZES ON SCALES
WHERE MALES AND FEMALES DIFFER

	Males (B_1) N = 148	Females (B_2) N = 136
Scale	$\bar{X}$	$\bar{X}$
1. Family Unity	49.493	51.985
4. Personal Faults	46.176	51.051
5. Classroom Relationships	48.858	51.368
6. National Issues	46.351	49.206
9. Religious Participation	39.108	46.434
10. Moral Responsibility	45.318	48.125
11. Meaningful Life	41.791	48.449
14. God Awareness	42.338	48.632

responsibility for others (Scale 10);

7. more interested in such life goals as serving others, ethical behavior, wisdom, honesty, giving and receiving love, forgiveness, family happiness, and meaningful work than they were in a contrasting lifestyle which is characterized by hedonistic and self-centred goals (Scale 11); and

8. more committed to traditional religious beliefs which centre in the belief that God is an ever-present reality (Scale 14).

Strommen and Gupta (1971, Section 3:14) indicate that high scores on Scales 9, 10, 11, 14 are usually linked. In other words, a strong sense of moral responsibility is related to religious identification and commitment. This turned out to be true for the females in this study.

Gupta (1972) reported that female high school students scored higher on meaningful life and religious participation scores. The present study yielded similar results.

The findings of this research are in accord with other studies which showed sex differences in such areas as self-orientation versus other-orientation, anxiety over failure, religious beliefs, values, self-image, and school performance (Strommen et al., 1972; Feather, 1975; Truchon, McKinney, & Hotch 1980; Elkind, 1984; Bibby & Posterski, 1985). The data suggest that overall, the female students gave greater importance to positive affiliative

relationships, social sensitivity, and religious beliefs than male students.

In comparison to the norm group (score of 50), the males scored lower on all eight scales. This was especially evident on the scales having particular religious significance (Scales 9, 10, 11, 14). The females in the study also scored lower than the norm group on these four scales, while scoring higher than the norm group on three scales: Family Unity (Scale 1), Personal Faults (Scale 4), and Classroom Relationships (Scale 5). These findings may indicate a change in the level of religious commitment and involvement of this age group since the norm group was surveyed. If the students' responses are indicative of a decline in religious involvement, the implications are serious for the institutional church and the church-related schools.

The higher than average scores by females on Family Unity, Personal Faults, and Classroom Relationships appear to suggest that there is a decided need to help girls work on their lack of self-confidence and poor self-image. To this end, educators can assist female students to be more accepting of themselves and to value themselves as persons of worth and promise.

Differences in the sexes were evidenced in the answers given by the students to the survey questions in the present research. Whether the students' responses are stereotyped "choices" which are not choices at all (Geller,

1984), is a matter of discussion and debate in the literature. However, there appears to be a growing understanding that sex differences are probably the product of differences in socialization practices within society which result in males and females developing different perceptions of their sex roles.

There certainly seems to be an important role for educators in this regard. Young women and men can be helped to prepare for the realities of a new age. Those involved in educational settings, such as high schools, can assist school personnel, families, peers, and the media to examine their attitudes and actions, as well as curriculum materials, for sex stereotyping.

3. Grade Differences (Factor C): Grade differences showed significance on the following two scales:

Number		Name
5	-	Classroom Relationships
10	-	Moral Responsibility

Means and sample sizes are presented in Table 4.6.

Since Factor C has four levels, Tukey-Kramer contrasts were examined in order to determine the significant differences. Results of this procedure are presented in Table 4.7.

1. Grade nine students ($\bar{X}$=51.31) were significantly more concerned about Classroom Relationships than were the students in grade 10. ($\bar{X}$=47.78).

2. Grade 12 students ($\bar{X}$=51.71) were significantly more

TABLE 4.6

MEANS AND SAMPLE SIZES ON SCALES

WHERE THE FOUR GRADES DIFFER

	9 (C_1) N = 72	10 (C_2) N = 65	11 (C_3) N = 73	12 (C_4) N = 74
Scale	$\bar{X}_1$	$\bar{X}_2$	$\bar{X}_3$	$\bar{X}_4$
5.Classroom Relationships	51.319	47.785	49.164	51.716
10.Moral Responsibility	46.167	45.277	49.233	45.824

TABLE 4.7

TUKEY-KRAMER APPLIED TO SCALES WHICH GAVE SIGNIFICANT F'S

Scale	Groups With Significant Difference	Groups Without Significant Difference
5.Classroom Relationships	$\bar{X}_1$ = 51.31 ≠ $\bar{X}_2$ = 47.78 $\bar{X}_4$ = 51.71 ≠ $\bar{X}_2$ = 47.78	$\bar{X}_1$ = 51.31 = $\bar{X}_3$ = 49.16 $\bar{X}_4$ = 51.71 = $\bar{X}_1$ = 51.31 $\bar{X}_3$ = 49.16 = $\bar{X}_2$ = 47.78 $\bar{X}_4$ = 51.71 = $\bar{X}_3$ = 49.16
10.Moral Responsibility	$\bar{X}_3$ = 49.23 ≠ $\bar{X}_1$ = 46.16 $\bar{X}_3$ = 49.23 ≠ $\bar{X}_2$ = 45.27 $\bar{X}_3$ = 49.23 ≠ $\bar{X}_4$ = 45.82	$\bar{X}_1$ = 46.16 = $\bar{X}_2$ = 45.27 $\bar{X}_1$ = 46.16 = $\bar{X}_4$ = 45.82 $\bar{X}_4$ = 45.82 = $\bar{X}_2$ = 45.27

concerned about Classroom Relationships than were the students in grade 10 ($\bar{X}$=47.78).

3. Grade 11 students considered Moral Responsibility significantly more important than students in grades 9, 10, 12.

The fact that students in both grade nine and grade 12 have feelings of loneliness and of not being accepted by classmates and teachers may give some support to the opinion that these kinds of feelings are a condition of the contemporary teenager (Elkind, 1984, p.139), and that as they move up through the grades self-worth becomes a real late-adolescent need (Bibby & Posterski, 1985, p.46).

Overall, the results on Scale 10 seem to indicate a greater sense of moral responsibility on behalf of students in the senior grades. It is expected that older students would be more mature and would be more accepting of these responsibilities than younger students.

B. The Various Interactions

Interactions were found on four of the 15 scales. Where an interaction was present, simple main effects for the two interacting factors were calculated and examined.

An example of the mathematical computations needed for examining the simple main effects related to the interacting factors is given for the difference showing significance for Scale 2, Parental Understanding, in the private school. For the remaining scales, results relating to the simple main effect are given.

1. School and Sex: AB Interaction. The ANOVA results showed there was significant interaction between the schools and sex on one scale, Parental Understanding (Scale 2). Because of this interaction, the results for overall main effects for the two interacting factors were disregarded. Simple main effects for sex and school were calculated. One of the simple main effects was found significant. The statistically significant difference appears in Table 4.8.

Males at the private church-related high school were less concerned ($\bar{X}$=47.893) about their relationship with their parents than were their female counterparts at that particular school ($\bar{X}$=54.134). The females expressed disappointment in the lack of communication and understanding between their parents and themselves. This finding is not unexpected and it would seem to be in line with the literature review and other scale results in this study (see Table 4.5) that showed females had a greater tendency to show concern in human relations areas.

2. Sex and Grade: BC Interaction. The results from ANOVA showed a significant interaction between sex and grade levels on one scale, Lack of Self-Confidence (Scale 3). Because of this interaction, simple main effects for sex and grade were calculated. The results for the overall main effects for the two interacting factors were disregarded. The five significant results are given in Table 4.9.

Scale 2: Parental Understanding

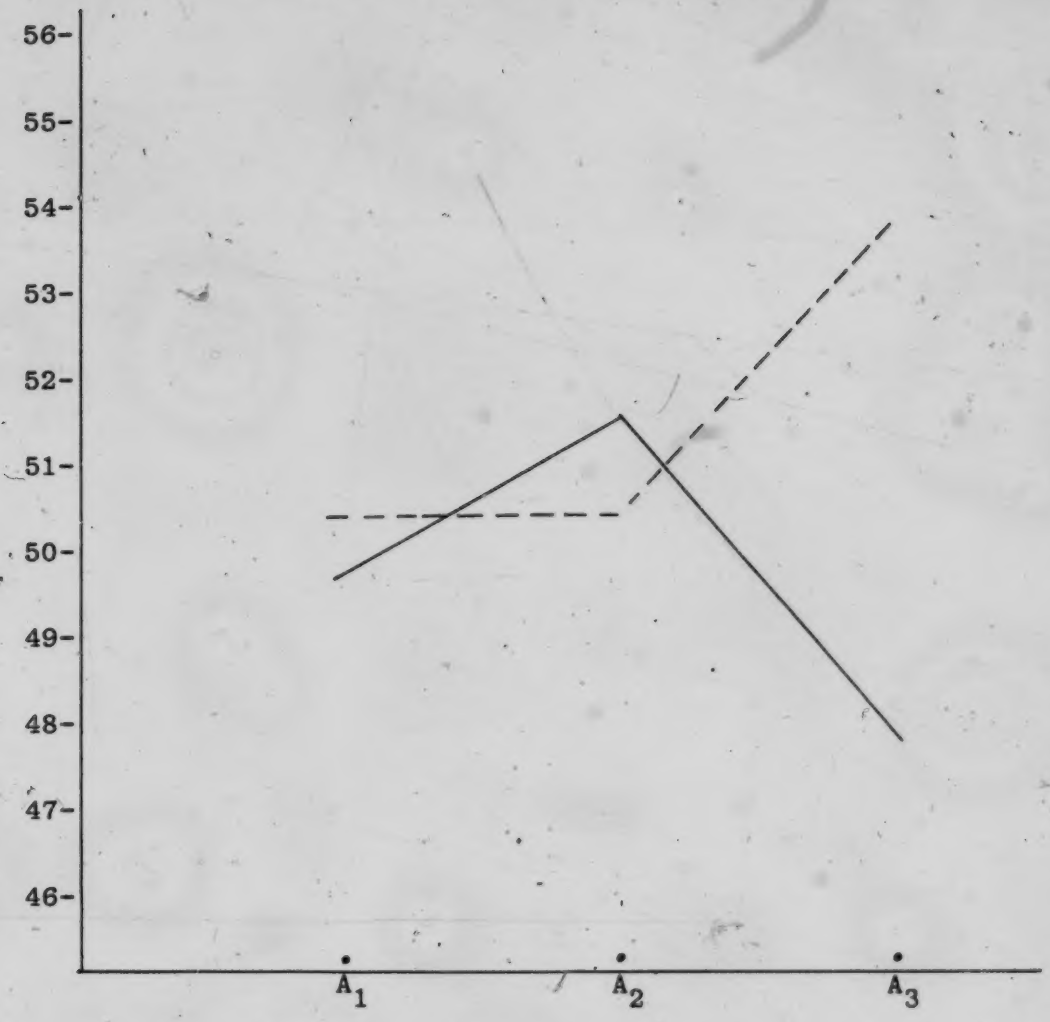


Figure 4.1

Interaction Between School and Sex,
Using PARENTAL UNDERSTANDING as Criterion

Males (B_1) ————————

Females (B_2) - - - - - - - - - - - -

TABLE 4.8

MEANS AND SAMPLE SIZES FOR PARENTAL UNDERSTANDING CLASSIFIED BY SCHOOL AND SEX

Factor B: Sex	Factor A: School		
	Public	Separate	Private
M	N = 46 $\bar{X}1.1 = 50.00$	N = 55 $\bar{X}2.1 = 51.509$	N = 47 $\bar{X}3.1 = 47.893$
F	N = 48 $\bar{X}1.2 = 50.479$	N = 36 $\bar{X}2.2 = 50.555$	N = 52 $\bar{X}3.2 = 54.134$

Difference between private school males and females:

Comparison of $\bar{X}3.1$ and $\bar{X}3.2$

$$t = \frac{54.134 - 47.893}{\sqrt{(1/52+1/47)X95.29}} = \frac{6.24}{\sqrt{.04X95.29}}$$

$$= \frac{6.24}{1.95}$$

t = 3.2** significant at $*\alpha \leq .05$
$**\alpha \leq .01$

Indications were:

a) Girls in grades 9, 10, 11 showed greater concern over the issues reflected in this scale than did the boys in these grades (see Table 4.9). In contrast to the boys, the girls showed a higher tendency to be self-conscious, uneasy in a group situation, anxious to please others, and likely to avoid occasions where embarrassment is possible.

The results on this scale would support the findings on other scales which indicated that male and female answers followed cultural expectations.

b) Grade 12 girls, however, had less concern about these issues than did grade nine and grade 11 girls. This result is probably a function of grade level. The grade 12 girls, being in their senior year, might be expected to have developed a greater sense of confidence in themselves and in their relationships in school.

3. School and Grade: AC Interaction. The results from ANOVA showed a significant interaction between school and grade level on two scales:
a) Orientation for Change (Scale 8), and b) Human Relations (Scale 13). Because of this interaction, the simple main effects for school and grade were calculated. The overall main effects for the two interacting factors were disregarded.

a) Orientation for Change. The significant results of the calculations for this scale appear in Table 4.10. Seven simple main effects were found significant.

Scale 3: Lack of Self-Confidence

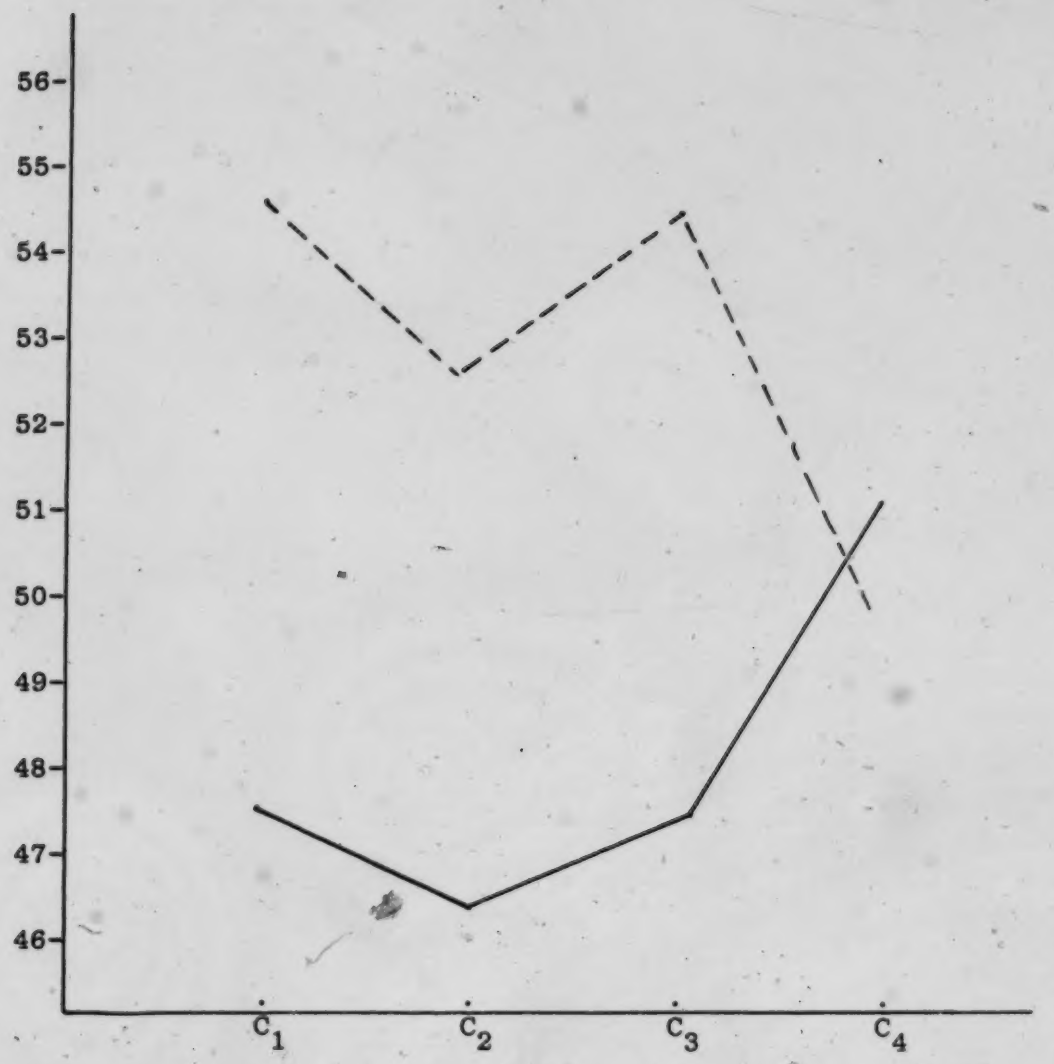


Figure 4.2

Interaction Between Sex and Grade,

Using LACK OF SELF-CONFIDENCE as Criterion

Males (B_1) ————————

Females (B_2) ----------

TABLE 4.9

MEANS AND SAMPLE SIZES FOR LACK OF SELF-CONFIDENCE CLASSIFIED BY SEX AND GRADE

Factor B: Sex

Factor C: Grade	M	F
9	N = 32 $\bar{X}1.1 = 47.531$	N = 40 $\bar{X}2.1 = 54.1$
10	N = 33 $\bar{X}1.2 = 46.151$	N = 32 $\bar{X}2.2 = 52.718$
11	N = 36 $\bar{X}1.3 = 47.861$	N = 37 $\bar{X}2.3 = 54.243$
12	N = 47 $\bar{X}1.4 = 50.617$	N = 27 $\bar{X}2.4 = 49.11$

Significant differences were demonstrated between the following:

$\bar{X}1.1$ and $\bar{X}2.1$: t = 2.7558 *

$\bar{X}1.2$ and $\bar{X}2.2$: t = 2.633 *

$\bar{X}1.3$ and $\bar{X}2.3$: t = 2.7126 *

$\bar{X}2.1$ and $\bar{X}2.4$: t = 1.996 *

$\bar{X}2.3$ and $\bar{X}2.4$: t = 2.018 *

* Significant at $\alpha \leq .05$
** Significant at $\alpha \leq .01$

i) Grade 10 and 11 public high school students were found to have a more liberal stance than grade 12 public high school students in the political realm of law enforcement, social welfare, race relations, war, reforms in school curricula, and sexual behavior.

ii) Grade 10 separate high school students also demonstrated a more liberal stance that welcomes change than their grade nine and grade 12 fellow Catholic students.

iii) In turn, the grade 10 public and separate high school students showed they leaned less towards traditional thinking than their private school counterparts in grade 10.

iv) On the other hand, the grade 12 private school students were more open to change than were the grade 12 students in the public school.

These results showed some differences between grades and schools, and within schools. However, no clear pattern regarding school and grade emerges from the variety of results. What does stand out is that all the scores on this scale were above those of the norm group. It appears that the participants in the study, no matter what school or grade they were in, demonstrated a liberal stance that welcomes change. One would expect this to be a mark of this emerging generation as it tries to discover its place in relation to the older generation and the institutions of society.

Scale 8: Orientation for Change

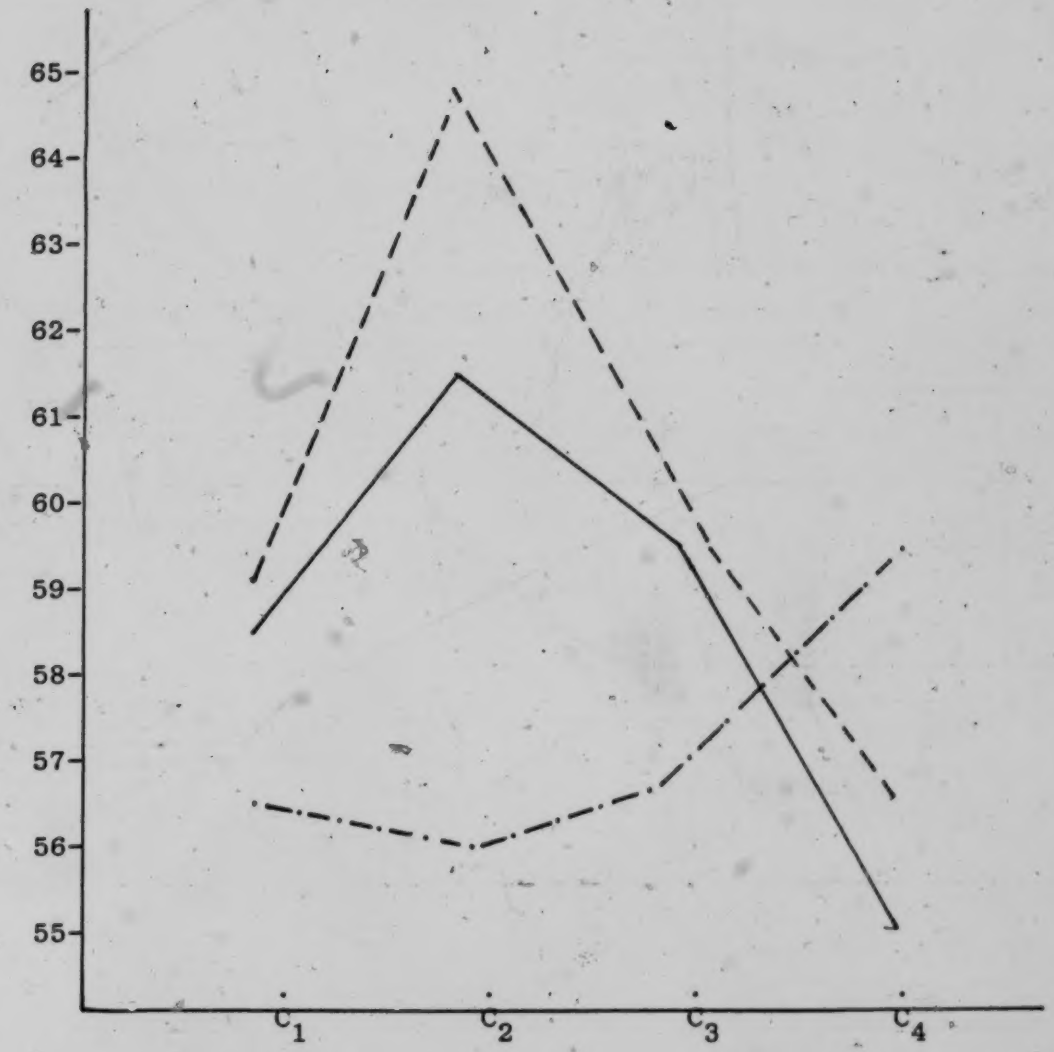


Figure 4.3

Interaction Between School and Grade,

Using ORIENTATION FOR CHANGE as the Criterion

Public High School (A_1) ————————

Separate High School (A_2) – – – – – –

Private High School (A_3) —·—·—·—

TABLE 4.10

MEANS AND SAMPLE SIZES FOR ORIENTATION FOR CHANGE CLASSIFIED BY SCHOOL AND GRADE

Factor C: Grade	Factor A: Schol		
	Public	Separate	Private
9	N = 23 $\bar{X}1.1 = 58.130$	N = 24 $\bar{X}2.1 = 58.708$	N = 25 $\bar{X}3.1 = 56.48$
10	N = 17 $\bar{X}1.2 = 61.705$	N = 23 $\bar{X}2.2 = 64.130$	N = 25 $\bar{X}3.2 = 55.84$
11	N = 26 $\bar{X}1.3 = 59.307$	N = 22 $\bar{X}2.3 = 59.636$	N = 25 $\bar{X}3.3 = 56.68$
	N = 28 $\bar{X}1.4 = 54.892$	N = 22 $\bar{X}2.4 = 56.545$	N = 24 $\bar{X}3.4 = 59.833$

Significant difference were demonstrated between the following:

$\bar{X}1.2$ and $\bar{X}1.4$: t = 2.907**

$\bar{X}1.3$ and $\bar{X}1.4$: t = 2.12 *

$\bar{X}2.1$ and $\bar{X}2.2$: t = 2.437*

$\bar{X}2.2$ and $\bar{X}2.4$: t = 3.338**

$\bar{X}2.2$ and $\bar{X}3.2$: t = 3.768**

$\bar{X}1.2$ and $\bar{X}3.2$: t = 2.447*

$\bar{X}1.4$ and $\bar{X}3.4$: t = 2.33 *

* Significant at $\alpha \leq .05$

** Significant at $\alpha \leq .01$

An interesting correlation of this scale mentioned by Strommen and Gupta (1972, Section 3:14) is a negative one with Scale 9, Religious Participation (r = -.33). Evidently, there is a possibility that those individuals with a more liberal stance are also those who are less involved in the institutional church. The present study participants fit this picture as they scored below the average on Religious Participation (see Table 4.8) and above the average on Orientation for Change. This in itself is not surprising. One would expect that institutions of society, such as the church, might be considered too restrictive and conservative by this age group, and that a lack of participation and a call for change by adolescents would go hand-in-hand.

b) Human Relations. The seven significant results are shown in Table 4.11.

Indications were:

i) Grade 11 and 12 public school students scored higher than grade nine public school students on this scale. The grade 12 students also registered higher scores than the grade 10 students. These findings were expected and seem to corroborate the position that age and growth are involved in the presence or absence of openmindedness, sensitivity, and compassion towards minority groups. With an increase in age, the grade 11 and 12 students would be expected to achieve higher scores on Human Relations.

ii) Similar results were recorded among the separate

Scale 13: Human Relations

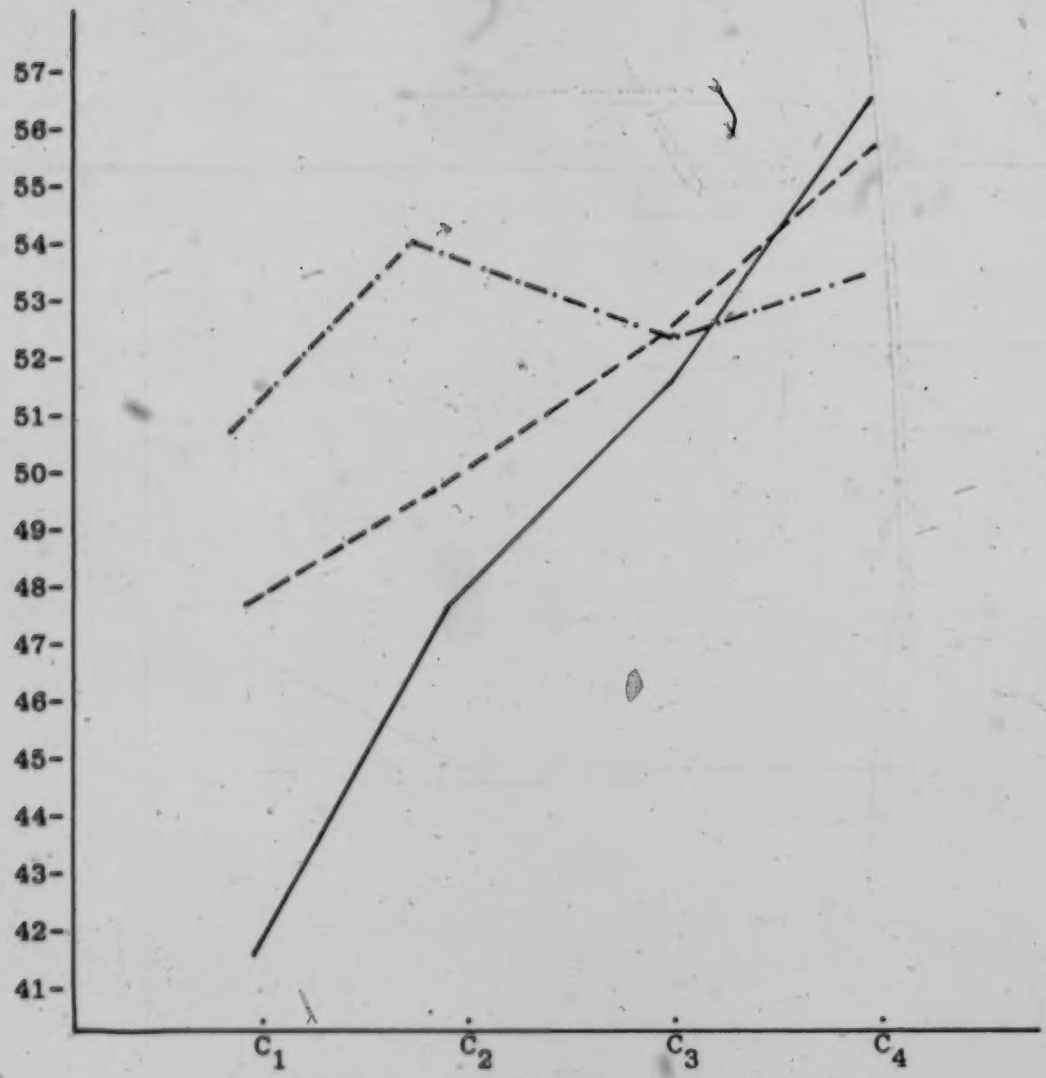


Figure 4.4

Interaction Between School and Grade,

Using HUMAN RELATIONS as the Criterion

Public High School (A_1) ————————

Separate High School (A_2) — — — — — —

Private High School (A_3) —·—·—·—·—

TABLE 4.11

MEANS AND SAMPLE SIZES FOR HUMAN RELATIONS CLASSIFIED BY SCHOOL AND GRADE

Factor C: Grade	Factor A: School		
	Public	Separate	Private
9	N = 23 $\bar{X}1.1 = 41.782$	N = 24 $\bar{X}2.1 = 47.75$	N = 25 $\bar{X}3.1 = 50.6$
10	N = 17 $\bar{X}1.2 = 47.764$	N = 23 $\bar{X}2.2 = 49.26$	N = 25 $\bar{X}3.2 = 53.76$
11	N = 26 $\bar{X}1.3 = 56.321$	N = 22 $\bar{X}2.3 = 52.136$	N = 25 $\bar{X}3.3 = 51.68$
12	N = 28 $\bar{X}1.4 = 56.321$	N = 22 $\bar{X}2.4 = 55.454$	N = 24 $\bar{X}3.4 = 52.875$

Significant differences were demonstrated between the following:

$\bar{X}1.1$ and $\bar{X}1.3$: t = 3.625**

$\bar{X}1.1$ and $\bar{X}1.4$: t = 5.241**

$\bar{X}1.2$ and $\bar{X}1.4$: t = 2.82 **

$\bar{X}2.1$ and $\bar{X}2.4$: t = 2.648*

$\bar{X}2.2$ and $\bar{X}2.4$: t = 2.116*

$\bar{X}1.1$ and $\bar{X}2.1$: t = 2.079*

$\bar{X}1.1$ and $\bar{X}3.1$: t = 3.095**

* Significant at $\alpha \leq .05$

** Significant at $\alpha \leq .01$

high school students. Grade 12 students scored significantly higher than grade nine and grade 10 students, which was the expected response direction.

iii) The grade nine students at the church-related schools scored significantly higher than their grade nine counterparts at the public school. This result may indicate school influence, but before such a conclusion could be drawn, certain other influences (e.g. parents, peers) would have to be examined.

ADDITIONAL ANALYSIS

Further consideration of the findings of this study raised some questions regarding the effect of unequal male and female sample sizes on the results. As reference to Table 4.8 will show, the sample sizes varied from a low of 36 (females) to a high of 55 (males).

In order to see if this was a valid concern, all cell sizes were made equal, (each being, 36) with a total of 108 males and 108 females (see Table 4A.1). Whenever there were more than 36 individuals in a cell, the extra subjects were randomly removed. After doing this, the same analysis was carried out again, with the following results:

1) Eleven of the 15 scales showed no change in significant differences. They were: 1, 2, 3, 4, 5, 7, 8, 11, 12, 13, 14.

2) Four scales yielded changes in significant differences. They were: 6, 9, 10, 15.

1. Scale 6 - National Issues

The results of analysis given in Table 4.1 indicated significant differences for Factor A (school) and Factor B (sex) on this scale. However, in the additional analysis only Factor B showed a significant difference (see Table 4A.1).

As mentioned earlier, this significant result implies

TABLE 4A.1

SUMMARY OF ANOVA FOR SCALE 6

NATIONAL ISSUES

Source of Variance	Sum of Squares	DF	Mean Squares	F
A:School	491.51	2	245.75	2.53
B:Sex	551.70	1	551.79	5.68**
AB:Interaction	17.87	2	8.93	0.09
C:Grade	107.69	3	35.89	0.37
BC:Interaction	118.17	3	39.39	0.40
AC:Interaction	151.04	6	25.17	0.25
ERROR:	19210.00	198	97.02	

F significant at $\alpha \leq .05$*

$\alpha \leq .01$**

TABLE 4A.2

MEANS AND SAMPLE SIZES FOR NATIONAL ISSUES

CLASSIFIED BY SEX

Factor B: Sex

M	F
N = 108	N = 108
$\bar{X}$ = 46.093	$\bar{X}$ = 49.694

that girls ($\bar{X}$=49.694) seem to be more concerned than boys ($\bar{X}$=46.093) with social problems of our modern society.

2. Scale 9 - Religious Participation

The results of analysis given in Table 4.1 indicated significant differences for Factor A (school) and factor B (sex). The results of the additional analysis (see Table 4A.3) showed the same significant differences for these factors but also indicated that there was a significant interation between Factor A (school) and Factor C (grade). Because of this interaction, the results for overall main effects for the two interacting factors were disregarded. Simple main effects for grade and school were calculated. Four of the simple main effects were significant. The statistically significant differences appear in Table 4A.4

1) Grade nine students at the separate ($\bar{X}$=44.5) and private ($\bar{X}$=49.5) high schools indicated more involvement in the activities of the institutional church and more acceptance of religious beliefs and values than did the grade nine public high schoolers ($\bar{X}$=36.888).

2) In a similar way, grade 10 separate high schoolers ($\bar{X}$=45.894) showed they are more religiously oriented than their grade 10 counterparts in the public high school ($\bar{X}$=33.333).

3) There was a significant difference on this scale, too, between grade 12 separate high schoolers ($\bar{X}$=46.000) and grade 12 public high schoolers ($\bar{X}$=38.545).

As was mentioned earlier, the results indicating

TABLE 4A.3

SUMMARY OF ANOVA FOR SCALE 9

RELIGIOUS PARTICIPATION

Source of Variance	Sum of Squares	DF	Mean Squares	F
A:School	1651.02	2	825.51	6.44**
B:Sex	3650.16	1	3650.16	28.49**
AB:Interaction	253.14	2	126.57	0.98
C:Grade	113.52	3	37.84	0.29
BC:Interaction	132.84	3	44.28	0.34
AC:Interaction	1788.89	6	298.14	2.32*
ERROR:	25361.40	198	128.08	

F significant at $\alpha \leq .05$*

$\alpha \leq .01$**

Scale 9: Religious Participation

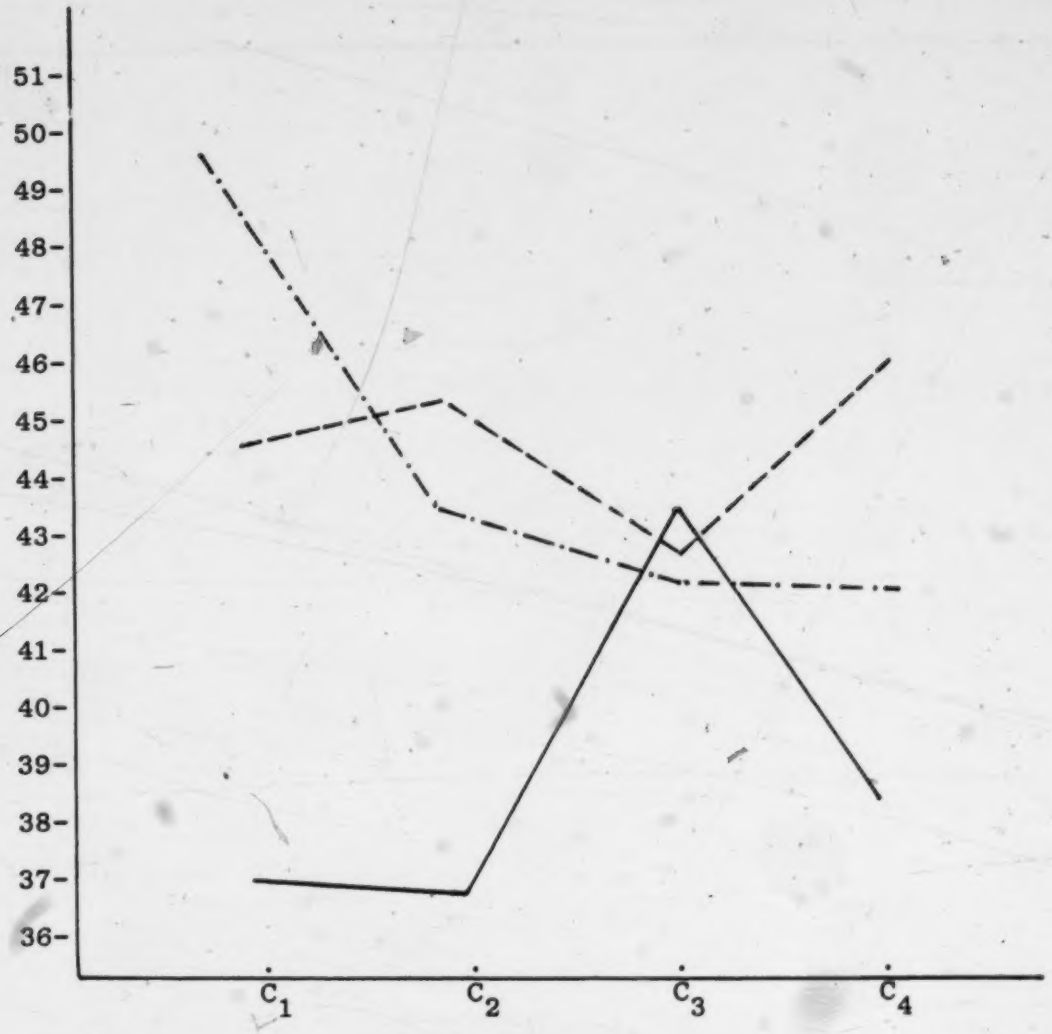


Figure 4A.1

Interaction Between School and Grade,

Using RELIGIOUS PARTICIPATION as Criterion

Public High School (A_1) ————————

Separate High School (A_2) – – – – – – –

Private High School (A_3) —·—·—·—·—

TABLE 4A.4

MEANS AND SAMPLE SIZES FOR RELIGIOUS PARTICIPATION CLASSIFIED BY SCHOOL AND GRADE

Factor C: Grade	Factor A: School		
	Public	Separate	Private
9	N = 18 $\bar{X}1.1 = 36.888$	N = 20 $\bar{X}2.1 = 44.5$	N = 18 $\bar{X}3.1 = 49.5$
10	N = 12 $\bar{X}1.2 = 36.333$	N = 19 $\bar{X}2.2 = 45.894$	N = 18 $\bar{X}3.2 = 43.277$
11	N = 20 $\bar{X}1.3 = 43.55$	N = 18 $\bar{X}2.3 = 42.944$	N = 18 $\bar{X}3.3 = 42.555$
12	N = 22 $\bar{X}1.4 = 38.545$	N = 15 $\bar{X}2.4 = 46$	N = 18 $\bar{X}3.4 = 42.166$

Significant differences were demonstrated between the following:

$\bar{X}1.1$ and $\bar{X}2.1$: $t = 2.07$ *

$\bar{X}1.1$ and $\bar{X}3.1$: $t = 3.36$ **

$\bar{X}1.2$ and $\bar{X}2.2$: $t = 2.29$ *

$\bar{X}1.4$ and $\bar{X}2.4$: $t = 1.977$*

* Significant at $\alpha \leq .05$

** Significant at $\alpha \leq .01$

school differences need to be evaluated in light of other possible influences--e.g., parents, and peers. The present study did not attempt to do this.

3. Scale 10 - Moral Responsibility

The results of analysis given in Table 4.1 revealed significant differences for Factor A (school), Factor B (sex), and Factor C (grade). The additional analysis showed significance for only Factor B (see Table 4A.5).

Again, as mentioned earlier, the results indicated that females ($\bar{X}$=48.963) seem to have a greater sense of moral responsibility than do their male counterparts ($\bar{X}$=45.139). Females in this study appeared to affirm the existence of a moral order to a greater extent than did their male counterparts.

4. Scale 15 - Biblical Concepts

The results of analysis given in Table 4.1 indicated a significant difference for Factor A (school). This difference was between the separate and private high school students. No difference had been indicated between public and church-related high schoolers. Now, in the additional analysis, no significant differences were observed between any of the various kinds of schools (see Table 4A.7).

5. Conclusion

It appears that the findings of the additional analysis did not change the overall results of this research. High schoolers at church-related schools still scored significantly higher on several scales (7, 9, 14)

TABLE 4A.5

SUMMARY OF ANOVA FOR SCALE 10

MORAL RESPONSIBILITY

Source of Variance	Sum of Squares	DF	Mean Squares	F
A:School	350.06	2	175.03	2.05
B:Sex	795.70	1	795.70	9.32**
AB:Interaction	96.27	2	48.13	0.56
C:Grade	408.64	3	136.21	1.59
BC:Interaction	15.95	3	5.31	0.06
AC:Interaction	815.75	6	135.95	1.59
ERROR:	16897.40	198	85.34	

F significant at $\alpha \leq .05$*

$\alpha \leq .01$**

TABLE 4A.6

MEANS AND SAMPLE SIZES FOR MORAL RESPONSIBILITY CLASSIFIED BY SEX

Factor B: Sex

N = 108	N = 108
$\bar{X}$ = 45.139	$\bar{X}$ = 48.963

TABLE 4A.7

SUMMARY FOR ANOVA FOR SCALE 15

BIBLICAL CONCEPTS

Source of Variance	Sum of Squares	DF	Mean Squares	F
A:School	531.37	2	265.68	2.59
B:Sex	24.91	1	24.91	0.24
AB:Interaction	359.89	2	179.94	1.75
C:Grade	39.94	3	13.31	0.13
BC:Interaction	726.22	3	242.07	2.36
AC:Interaction	611.74	6	101.95	0.99
ERROR:	20276.60	198	102.40	

related to religious issues than did their counterparts in the public school. The other specifically religious scale, Biblical Concerns (Scale 15), showed a change in that now there were no significant differences between any of the various kinds of schools.

The results of the additional analysis on the other two factors, sex and grade, remained consistent with the first analysis.

Further summation, along with conclusions, implications, and research suggestions, are given in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, AND SUGGESTIONS

SUMMARY OF THE STUDY

Purpose of the Study

The purpose of this study was to compare the concerns, beliefs, and values of high school students in certain public and church-related schools in Saskatchewan. To achieve this purpose, answers to three questions were sought:

1. To what extent do the expressed concerns, beliefs, and values of students attending three different kinds of high schools--public, separate (Roman Catholic), private (Protestant)--differ?

2. If differences in concerns, beliefs, and values do exist among students from these three kinds of high schools, to what extent are they related to: (a) the school, (b) the sex of the student, and (c) the grade of the student?

3. If church-related schools--private and separate--have a uniqueness in terms of fostering certain values and beliefs, is this reflected in the way students reply to the instrument to be used in this study, the New Youth Research Survey?

In order to seek answers to these questions, a total

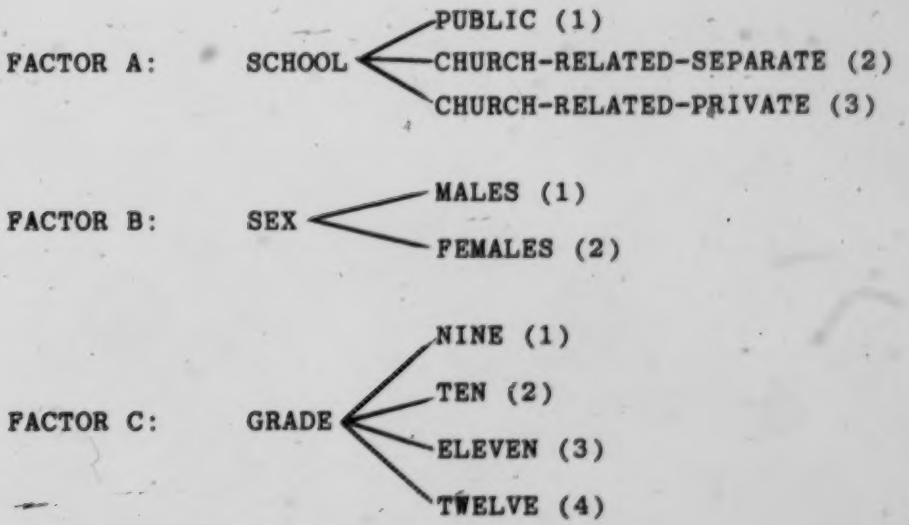
of six specific hypotheses were tested.

Respondents in the Study

The sample consisted of 94 public high school students (46 males, 48 females), 91 Roman Catholic separate high school students (55 males, 36 females), and 99 Protestant private high school students (47 males, 52 females). This represented a total of 284 high schoolers distributed over grades 9-12.

Data Collection and Analysis

The New Youth Research Survey was administered to the subjects in their regular class period by the present author. Responses on 15 of the 18 scales were machine scored. The study used a three-factor design with cross classification and the total scores on each of the 15 scales formed the criterion. These factors were:



SUMMARY OF FINDINGS

A number of important findings resulted from the study with regard to the effect of such factors as school, sex and grade on the concerns, beliefs, and values of high schoolers.

Overall Main Effects

1. Factor A: School. Significant differences were found when the concerns, beliefs, and values of public, separate, and private high schoolers were compared. Tukey-Kramer contrasts indicated that:

a) Separate high school students ranked National Issues (Scale 6), God Relationship (Scale 7), Religious Participation (Scale 9), and God Awareness (Scale 14) higher than did their counterparts in the public high school.

b) Private high schoolers ranked God Relationship (Scale 7), Religious Participation (Scale 9), Moral Responsibility (Scale 10) and God Awareness (Scale 14) higher than did their counterparts in the public high school. The students at the private high school also ranked Moral Responsibility (Scale 10) and Biblical Concepts (Scale 15) higher than did the students at the separate high school.

2. Factor B: Sex. There were significant differences in concerns, beliefs, and values between female and male

students in the three high schools. Generally, females ranked Family Unity (Scale 1), Personal Faults (Scale 4), Classroom Relationships (Scale 5), National Issues (Scale 6), Religious Participation (Scale 9), Moral Responsibility (Scale 10), Meaningful Life (Scale 11), and God Awareness (Scale 14) higher than did males.

Males and females were statistically different on eight of the 15 scales measured, invariably females scored higher.

3. Factor C: Grade. Significant grade differences were identified on two scales. Tukey-Kramer contrasts indicated that:

a) Grade nine students ranked Classroom Relationships (Scale 5) higher than did grade 10 students. Grade 12 students also scored higher than did the students in grade 10 on this scale.

b) Grade 11 students ranked Moral Responsibility (Scale 10) higher than did their counterparts in grades 9, 11, and 12.

Interaction Effects

1. AB Interaction: School and Sex. Interaction between kind of school and sex was found on one scale, Parental Understanding (Scale 2). Private church-related high school females were more concerned about their relationship with their parents than were their male counterparts at that particular school.

2. BC Interaction: Sex and Grade. Interaction between sex and grade levels was found on one scale, Lack of

Self-Confidence (Scale 3). Girls in grades 9, 10, 11 showed greater concern over self-confidence than did the boys in these grades, while grade 12 girls showed less concern about these issues than did the younger girls.

3. AC Interaction: School and Grade. Interaction between kind of school and grade level was found on two scales: Orientation for Change (Scale 8) and Human Relations (Scale 13).

a) Orientation for Change. On this scale grade 10 and 11 public high school students indicated more desire for change than did the grade 12 students in this school. Grade 10 separate high school students scored higher than grade nine and grade 12 Catholic students. Between school results showed that while grade 10 public and separate high school students scored higher than did grade 10 private high schoolers, the reverse was true for grade 12 students in the private and public high schools.

b) Human Relations. In the public school, grade 11 students scored higher than did the grade nine students, while the grade 12 students had a higher score than did both the grade nine and grade 10 students. Other results on this scale indicated higher scores for: (i) grade 12 separate school students as compared to grade nine and grade 10 separate school students; and (ii) grade nine students at the two church-related high schools as compared to those in grade nine at the public high school.

ADDITIONAL ANALYSIS

Cell sizes were made to equal 36 through random sampling and the same analysis was carried out in order to assess if unequal male and female sample sizes had affected the first set of results.

Eleven of the 15 scales showed no change in significant differences. They were: Family Unity (Scale 1), Parental Understanding (Scale 2), Lack of Self-Confidence (Scale 3), Personal Faults (Scale 4), Classroom Relationships (Scale 5), God Relationship (Scale 7), Orientation for Change (Scale 8), Meaningful Life (Scale 11), Self-Regard (Scale 12), Human Relations, (Scale 13), and God Awareness (Scale 14).

Four scales yielded changes in significant differences. They were: National Issues (Scale 6), Religious Participation (Scale 9), Moral Responsibility (Scale 10), and Biblical Concepts (Scale 15).

CONCLUSIONS

The following conclusions were derived from this study.

1. Even though significant differences between church-related high school students (separate, private) and their counterparts at the public high school showed up on several scales of the survey instrument used in the

research, any conclusions regarding these results must be drawn with caution and considered tentative. For example, no examination of other possible influences (parents, peers) was carried out on the high schoolers in this study. The present focus was on the school and the indication of some differences between the schools in the study warrants further research. An analysis of such other influences as home, church, and peer group would probably aid in understanding the impact of different kinds of schools on the concerns, beliefs, and values of high schoolers.

2. A strong relationship between sex and concerns, beliefs, and values was indicated. Females had greater concerns with respect to Family Unity, Personal Faults, Classroom Relationships, and National Issues than did males. Females also ranked such beliefs and values as Religious Participation, Moral Responsibility, Meaningful Life, and God Awareness higher than did their male counterparts. These findings were not surprising in light of the role that is still widely expected of females in many traditional family environments and in society in general.

3. The relatively few differences found in this study between the various grade levels pointed in the expected direction of growth and maturity. Students in the senior grades, for example, showed a greater sense of moral responsibility and tended to be more open-minded and sensitive to others than the students in the lower grades.

4. Finally, if a major objective of church-related schools is the promotion of Christian values and beliefs, a degree of evidence was found in this study to support the position that their appears to be a difference between church-related and public high schools in Saskatchewan in this regard. As indicated in point one, the reasons for this difference need to be examined more fully. However, educators at church-related schools should be concerned that the students at these schools -- even though they showed stronger scores on the religious scales than their public school counterparts -- scored below the norm group average on scales in this research having particular religious significance.

IMPLICATIONS FOR EDUCATIONAL ADMINISTRATORS

The following implications were perceived for educational administrators in public and church-related schools:

1. If differences in concerns, beliefs, and values of students in public and church-related high schools do exist, educators should consider carefully the reasons for these differences. Public and church-related school personnel, presumably, would want to determine ways of promoting the programs and activities that encourage beliefs and values they consider important.

2. Educators ought to be concerned with the kind of educational efforts being made for female students. Throughout the present research female students have given indication of a less positive self-image than their male counterparts. The girls appeared uncertain about themselves, afraid of making mistakes, overly self-conscious, uneasy in group situations, and too anxious to please others. They were also self-critical, both about things done and things not done. The girls also indicated that they have feelings of inadequacy. In the face of such findings, educators should: (a) make sure they are knowledgeable about the developmental tasks of female high schoolers, especially in the area of self-concept and personal identity; (b) avoid cultural biases when it comes to assisting female students with course choices and career decisions; (c) review curriculum material for any sex stereotyping; and (d) encourage counselling programs that provide girls with the opportunity and setting to examine their feelings and needs, and to learn respect for themselves as persons and as decision-making individuals.

3. The findings on grade differences imply that educators should try to understand the developmental differences between students in the upper and lower grades in the affective domain examined in this study.

4. The results of this research are of sufficient importance that teachers, counsellors, and administrators in church-related and public high schools should have

access to them. In addition, the findings should be available to parents, who may wish to make choices regarding school systems for their children, or make recommendations to their own school officials regarding existing programs.

SUGGESTIONS FOR FURTHER RESEARCH

1. The findings of the present study suggest that further research is needed on the effect different kinds of schools have on their students, especially in the affective domain of concerns, beliefs, and values. Church-related schools, in particular, should evaluate the specifically religious influence they exert on their students. This latter suggestion is made in the light of the lower than average scores by students at all the schools in this study on several scales with religious significance.

2. Further research into the impact of various kinds of church-related high schools is also warranted to determine what differences might exist within this category of schools. Comparisons could then be made which would prove useful in evaluating the effectiveness of church-related schools.

3. Research into the personal experiences which the student undergoes in his or her cultural and social milieu that might be more or less instrumental than the school in

determining the beliefs and values that the student internalizes could provide important information. Data on such determinants as parents, peers, church, and social class could be analyzed to help discern the impact of the school on the affective aspects of a student's life.

4. An examination of the elementary and junior high feeder schools could assist in understanding the impact of high schools on their younger students. This information, along with that mentioned in point three, would give a clearer picture of the values held by adolescents as they enter high school.

5. As mentioned in Chapter 1, paper and pencil inventories have some limitations. For example, they may fail to satisfactorily measure intensity of feelings, nor do they indicate whether a belief or value is held behaviorally or only theoretically. There is a need to delve more deeply into the beliefs and values of students in order to examine if there is a gap between the holding and the enactment of a belief or value. Such an examination could involve extending the nature of enquiry beyond that of self-report. The significance of self-reports by students, for example, could be enhanced by other people's observations of the students' behavior in real life situations.

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APPENDIX A

Instructions to Youth about the Survey

We suggest that an introductory statement of this kind be made:

"For each of us here, there is probably no more interesting subject than ourselves. And this is what this survey is about--what you think, what you believe, how you feel about other people, how you feel about yourself.

"While you are taking this survey, that is all we want you to think about. Not what you think somebody wants you to answer, but what you have to say. When your own honest, serious answers to the questions have been recorded, we expect that the survey results will be helpful both to you and your adult advisors.

"Please open your book to the page with the picture of the girl alone in the school hallway. As you are working with this survey book, please keep it lying flat on the table, with both halves showing, and with the edge of the book on top of the answer sheet.

"Now I'll ask that you look at the Identification Section at the upper left corner of the answer sheet. Please mark that space now, filling in the circle for your age, your year in school, your sex and your church affiliation.

"I'll also call your attention to the instructions for giving your answers on this answer sheet. There are illustrations of several wrong ways to give answers, and the one right way--completely filling the circle, with no extra line outside the circle. Please follow those instructions.

"In several places you will find that the survey booklet instructs you to skip blocks of answers. Watch for those instructions and skip. Make no marks in the skipped spaces. Be sure the number of the question always matches the number on your answer sheet.

"Please look now at the lower right corner of the page, Question 120. If you are a student at _____ high school, fill in the _____ space (students in this study were asked to fill in NL for public; V for separate; and N for private).

"Now read silently the introductory material, noting especially the instructions about using pencil (not pen) and about careful erasing whenever you change an answer. You may continue on your own. I will place

your completed answer sheet in a manila envelope when you are done."

(The New Youth Research Survey Manual, p.3,4)

APPENDIX B

Scales, Item Numbers, and Items

ITEM NUMBER IN SURVEY	ITEM
	SCALE 1 FAMILY UNITY
21	We are not close as members of a family
29	We need a greater feeling of love in our family
35	There are not enough social activities in my home
42	My family is not as happy as I wish it were
55	The members of my family are not considerate of each other
61	My father and mother do not get along as they should
71	My father is not as interested in me as I would like
72	I do not understand my parents
75	My mother is not as interested in me as I would like
78	We do not do things together as a family
	SCALE 2 PARENTAL UNDERSTANDING
22	My parents seem to have forgotten how it feels to be young
30	It is hard to discuss my problems with my mother
37	My parents (mother or father) nag me
44	My parents (mother or father) try to pry into my private life
49	My parents (mother or father) do not like some of my friends
57	My parents (mother or father) do not understand my dating problems
63	My parents (mother or father) do not let me make my own decisions
74	My parents (mother or father) are too strict
79	My parents (mother or father) do not trust me

ITEM NUMBER IN SURVEY	ITEM
	SCALE 3 LACK OF SELF-CONFIDENCE
23	I am easily carried away by my emotions
31	I worry about little things
34	I am too anxious to please others
39	I lack confidence when reciting in class
45	I am afraid of failure or humiliation
46	I lack the personality and the ability to be a leader in a group
52	I am afraid of making mistakes
65	My feelings are easily hurt
	SCALE 4 PERSONAL FAULTS
38	I don't do enough to help others
48	I cannot forgive myself for things I have done
54	I cannot keep from thinking thoughts I feel I shouldn't have
60	I cannot live up to the standards I have set for myself
80	I don't know how girls (or boys) think
84	I am often jealous of my friends
89	It seems that I can never do anything right
90	I often feel sorry for myself
91	I do not know what to do when someone makes fun of others
92	I am sometimes so conscious of my faults that I enjoy nothing
93	I am unsure of myself
94	I sometimes do not understand why I behave as I do

ITEM NUMBER IN SURVEY	ITEM
	SCALE 5 CLASSROOM RELATIONSHIPS
25	Classmates at school could be more friendly
32	There are cliques (closed groups) in my school
40	Some classmates are inconsiderate of my feelings
50	I do not know what a boy (or girl) expects when on a date
53	Outside of my family there is no group where I feel I really belong
58	Some teachers are sarcastic and critical of what I do
59	In a group I often act different from what I really am
64	There are not enough opportunities to be with a mixed group (boys and girls) in social activities
66	Some of my teachers are not interested in me
67	My interests are often different from those of others my age
76	Some of my teachers do not understand me
77	I do not easily get along with others
81	I feel pressure at school to do what others do
82	I lack ability to participate in sports
85	I do not have many friends at school
	SCALE 6 NATIONAL ISSUES
26	Our national government often seems unresponsive to the needs of people
28	Pollution of our air and water threatens to destroy all human life
33	Some of the provincial laws now being enforced are unjust

ITEM NUMBER IN SURVEY	ITEM
	SCALE 5 CONTINUED
41	The government continues to spend so much money preparing for war.
47	Our world may be destroyed by a nuclear war
68	Peace among nations seems impossible
70	Revolution and violence may destroy our country soon
73	The ideals of the constitution are far from the realities of life in Canada today
83	Some people want to destroy the government because they find things to criticize
86	There is so much violence and crime today
88	War seems to be a useless butchery
	SCALE 7 GOD RELATIONSHIP
24	I see people in need but I do not know where to start in helping them
27	I lack a deep faith in God
36	I do not know if I will go to heaven when I die
43	I am afraid I am losing my faith
51	God does not seem to hear me when I pray
56	It is hard for me to give a reason for my faith and convictions.
62	I do not feel that I an close enough to Christ
69	It's hard to share my religious faith in a natural way
87	I am not living up to my Christian convictions
	SCALE 8 ORIENTATION FOR CHANGE
161	The students should have more to say about what is taught in high school

ITEM NUMBER IN SURVEY	ITEM
	SCALE 8 CONTINUED
162	Courses in school do not apply to the world I know
163	Canada needs stricter law enforcement
164	Citizens should have the right to decide in which wars they will fight
165	As long as you love the other person, sexual intercourse before marriage is okay
166	All war is basically wrong
167	It is wrong to date a person of another race
168	Every young person should be willing to serve in the armed forces
169	The protests of college students are a healthy sign for Canada
170	All people have a right to free medical care if they need it but cannot afford it
171	All people have a right to adequate housing even if they cannot afford it
	SCALE 9 RELIGIOUS PARTICIPATION
181	From the money I get, I give to charity or church
182	During the last six months I have prayed privately
183	During the past six months I have read the Bible
184	During the past six months I have gone to church
185	Which of these statements best tells what you believe about God?
186	Which of these statements best tells what you believe about Jesus?
187	All in all, how do you feel about your church?
188	How important is your faith to you?

ITEM NUMBER IN SURVEY	ITEM
	SCALE 9 CONTINUED
189	To what extent are you inspired by the worship services in your church?
201	I attend a class of religious instruction (Sunday, weekday) more than half of the time
202	Family devotions (or prayer times) are held regularly in my home
203	I attend youth group meetings of my church more than half of the time
204	I participate in at least one youth activity in our church (choir, youth group, Sunday classes, acolyte) one half of the time or more
	SCALE 10 MORAL RESPONSIBILITY
221	When people wrong other people, they sin against God
222	I have found a way of life that gives me direction
223	Persons who practice wise restraint and self control are to be admired
224	The kind of moral decisions I make now will affect my future happiness
225	My beliefs and values are still very much influenced by what I was taught when younger
226	God helps me decide what is right or wrong behavior
227	I want to be the kind of person who helps people
228	What is right or wrong is only one person's opinion
229	It is no one else's business if people want to do what harms them
230	My understanding of myself is strongly influenced by experiences and feelings I had when I was much younger

ITEM NUMBER IN SURVEY	ITEM
	SCALE 11 MEANINGFUL LIFE
241	Adventure (exploration, risks, danger)
242	Service (devotion to the interests of others)
243	Recognition (being important, being well-liked)
244	Ethical life (responsible living toward others)
245	Meaningful work (sense of purpose, a job that is relevant)
246	Wisdom (mature understanding, insight)
247	Pleasure (excitement, satisfaction, fun)
248	Honesty (being frank and genuinely yourself with everyone)
249	Personal freedom (independence, making own choices)
250	Money (plenty of money for things I want)
251	Personal power (having influence and authority over others)
252	Religion (religious belief, relationship with God, meaning in life)
253	Love (warmth, caring, giving and receiving of love)
254	Physical appearance (attractiveness)
258	Skill (being good at doing something important to me)
259	Forgiveness (being willing to pardon others)
260	Family happiness (mutual caring among family members)
	SCALE 12 SELF REGARD
1	On the whole, I am satisfied with myself
2	I feel that I have a number of good qualities
3	I am as capable as the next person my age

ITEM NUMBER IN SURVEY	ITEM
	SCALE 12 CONTINUED
4	I feel I do not have much to be proud of
5	I feel a sense of purpose in my life
6	I tend to be a lonely person
7	I feel that my future is in good hands
8	I feel that I am worth something
9	I wish I had more respect for myself
10	I feel no one knows the real me
11	I hold a positive attitude toward myself
12	I have a feeling I will not live very long
13	I find life exciting and full of fun
	SCALE 13 HUMAN RELATIONS
381	Jews are more likely than Christians to cheat in business
382	I wouldn't mind having a person of another race for a next-door neighbor
383	Because Jews are not bound by Christian ethics, they do things to get ahead that Christians generally would not do
394	Mental illness is a sign of god's displeasure over certain sins
398	People in enemy countries should suffer as they have made others suffer
400	I believe that excluding blacks (or other racial groups) from church activities would be justified in some communities
404	Persons of certain nationalities and religions should be kept out of our country
405	No punishment is too severe for those persons guilty of sex killings
406	Science is opposed to Christianity

ITEM NUMBER IN SURVEY	ITEM
	SCALE 13 CONTINUED
408	The Church should not send food to communist people
409	My family would support neighborhood efforts to keep out persons of other races
413	There are some non-church activities from which I could justifiably exclude certain people because of their race
	SCALE 14 GOD AWARENESS
384	I pray for peple whom I feel especially need God's help
385	I believe in life after death
386	To know Christ is to know God
387	God hears our prayers
390	For eternity every person is either with God or in hell
391	I believe in the dignity of man, but I do not believe in God
395	I believe that there is a personal God
401	I believe that God cares for me in a special way
402	I believe I am forgiven by God
407	I believe that I am forgiven by God even when I sin
410	I have had feelings of being in the presence of God
411	I have a sense of being saved in Christ
412	In religious matters I would have to be called a skeptic or an agnostic
414	I have a sense that my prayers have been answered by God
415	I have a sense of sharing in a great purpose

ITEM NUMBER IN SURVEY	ITEM
	SCALE 15 BIBLICAL CONCEPTS
388	The way to be accepted by God is to try sincerely to live a good life
389	Being tolerant means that one accepts all religion (including Christianity) as equally important before God
392	The main emphasis of the gospel is on God's rules for right living
393	Although there are many religions in the world, most of them lead to the same God
396	God is satisfied if people live the best life they can
397	I believe a person at birth is neither good nor bad
399	Salvation depends upon being sincere in whatever you believe
403	If I say I believe in God and do right I will get to heaven